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*On Church Establishments.**

SIR,

Nottingham,
October 25, 1821.

RELIGION is so powerful an engine for moving and governing the human mind, that it is no wonder the statesman has endeavoured to turn it to his purposes, and, under the specious pretence of protection, has assumed the management of its concerns. It might be questioned, indeed, whether he has acted wisely, even as a statesman, in intermeddling with things of such a nature. Had he adhered to the peculiar line of his vocation, that of maintaining the peace of society, by protecting the equal rights of every citizen, other things might have gone on more to his satisfaction than he is willing to believe. He would probably have been no loser by his moderation and forbearance. He would have executed the useful part which is especially assigned to him with greater skill, from confining his attention to it: and the interests of which he had declined the superintendence, through a wise diffidence of his ability to serve them, would have thriven by their intrinsic importance, and the hold they possess of the desires and affections of mankind. Religion is too firmly established in the human breast to require that it should come recommended and enforced by the enactments of the civil magistrate. And although, on the supposition that all religions were alike fabulous and unsupported, it might be necessary for him to endeavour to make such a selection as would be most favourable to the peace and good order of society, nothing of this kind can be alleged with regard to Christianity, which, having its origin from God himself,

must be supposed to be perfectly consistent with the best interests of society, and is more likely to be injured in this respect, than improved, by the interference of human authority. A religion founded upon Divine Revelation, must contain within itself the best possible means of ascertaining and authenticating its real dictates; and the errors into which human weakness and fallibility might fall in regard to it, would be much more effectually corrected by the private exertions of learning and integrity, than by the ostentatious superintendence and controlling direction of the civil power. So that the interference of the civil magistrate is an act of supererogation on his part, since a religion founded on truth is much better qualified to serve him, than he is to serve such a religion. Leave it to the undisturbed exercise of its native energies, and it is sure to advance the peace and good order of society; but interfere with it and restrain it, and its nature suffers a material change; it becomes worldly and intriguing; and the magistrate will soon find himself compelled to purchase at a high rate the supineness and indolence of its ministers, lest their activity should be turned against himself.

If what we have now stated be true, we have, we suspect, decided the question of establishments already; for if it can be proved that a patronised religion is of less value to the statesman than one left to depend upon its native energies, he will no longer be anxious to lend it his support. We shall hear no longer of his wish to subserve the interests of piety and truth: he will no more think of interfering with the concerns of religion than he will trouble himself with the inquiries of the metaphysician or the grammarian.

I am aware that the question is usually argued upon other grounds;

* By the late justly lamented Rev. H. Turner, (see p. 121,) found among his papers, as prepared for our work. Ed.
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and that the persons most nearly interested in the maintenance of religious establishments would fain persuade us that the Church of Christ demands it as an incumbent duty of civil magistrates to patronise and endow her ministers. But probably the civil magistrate, (whatever he may pretend,) is little moved by such arguments; and would leave Christianity to take care of itself, if he did not think that some private ends of his own might be gained by undertaking the task proposed, and that the men whom he patronised and rewarded would act a useful part in supporting him against any opposition that might be attempted in regard to his less justifiable proceedings. And in this respect he has not been disappointed; for the selfish and ambitious views of civil governments have invariably found support from an established clergy. And this forms so serious an objection in a civil point of view, that it would require the strongest proofs of the advantages derived to religion, to counterbalance it. Few will undertake to shew that an institution decidedly unfavourable to the interests of freedom and just government is requisite to the influence and success of true religion: for freedom and truth go hand in hand; and whatever impairs the one must impair the other. But who can have so poor an opinion of the power of religion, as to imagine that its progress and success depend upon the patronage of the civil power? Must truth stand waiting at the great man's door, meanly stoop for his donations, and crouch before the civil governor for the boon of his puny favour and patronage? No! Let her urge a bold claim for a simple, undoubted right, the right of being protected from lawless violence and oppression. This it is the duty of the magistrate to extend to every peaceful citizen; and let the professor of religion who pursues truth by the legitimate methods of reason and argument, boldly claim this, and refuse to be beholden to him for any thing more.

The alliance so often talked of between Church and State, is to be regarded as no better than a selfish contract, in which, under a solemn

and hypocritical pretence of advancing the success of religion, two interested parties bargain for mutual assistance in carrying on a conspiracy against the rights and liberties of mankind.

The precedent of the Jewish Church, so much relied on in support of the divine right of the church to a civil establishment, may easily be disposed of by an examination of the two cases.

The Jewish form of government was a theocracy; and its civil forms were in strict subordination to certain important objects connected with religion. Every thing was made to bend to one particular design of Providence, for the maintenance, during a certain limited period, of just views of the Divine nature and essence. The Christian dispensation was in its elements totally different, and every thing belonging to Judaism, not expressly perpetuated, is to be considered as "*ipso facto*" abrogated by Christianity. And it seems evidently to be of the very essence of Christianity to be completely unembarrassed by any connexion with temporary and limited institutions. It was designed to be a religion for the whole world, and represents the whole world as composing one family; it cannot, therefore, recognise any partial and national institutions, so far as to combine itself with them, and admit of the authoritative imposition of corresponding forms. Christianity establishes the paramount authority of God in the conscience of every individual; it acquired its influence by this address of truth to reason, and it admits of no other establishment. Every other is merely nominal, and although this nominal establishment may have a temporary use, (as in the case of Constantine, when religion was already become greatly corrupt, and was under the necessity of waiting until a more favourable state of society should arise, for purifying itself,) yet, as a general principle, it appears capable of complete proof that the kingdom of Christ neither is nor can be of this world.

H. T.

A List of STUDENTS educated at the ACADEMY at DAVENTRY under the Patronage of Mr. COWARD's Trustees, and under the successive superintendence of the Rev. CALEB ASHWORTH, D. D., the Rev. THOMAS ROBINS, and the Rev. THOMAS BELSHAM. Communicated by Mr. BELSHAM.

(Continued from p. 164.)

Year of Admission.	Name.	Remarks.
1760, d.	Thomas Scrivenor, minister, Wigston;	after a few years he quitted the ministry, and entered into trade at Leicester, where he soon after died.
d.	William Denny, m.	Conformed, and became curate of Daventry.
d.	George Checkley, m.	Hyde—Ormskirk—Platt.
d.	— Bispham, m.	Horwich.
	— Follet, m.	Tiverton.
1761, d.	Henry Davis, m.	St. Neots—Wigston.
	Jos. Gummer, m.	Hereford—Worcester—Ilminster.
	Thomas Halliday, m.	Assistant Classical Tutor, Bull-House; chaplain to Hans Busk, Esq., Keighley—Norton-Hall, Norton; quitted the ministry; became manufacturer, and failed. He was a most ingenious man, a very popular preacher, and for many years supported a high reputation.
d.	— Dawson, m.	Idle, in Yorkshire: an excellent mineralogist; he resigned his congregation, but not his profession; he became proprietor of considerable iron-works near Bradford; and always maintained an exemplary character.
d.	John Haywood,	was subject to epileptic fits; he was drowned as he was bathing, while a student.
	Dr. Clarke	
	J. Harrop, m.	Altringham.
1762, d.	William Henley, m.	St. Neots—Cambridge; conformed and became principal of a college in Virginia; escaped to England at the Revolution; was presented by Lord Rendlesham (P. Thelluson) to the living of Rendlesham, and through his interest became Principal of the East India College at Hayleybury, in which situation he died; he was a man of elegant accomplishments.
d.	William Wood, m.	Oundle—Dudley.
	David Coates, Esq.	
	— Wilson	
d.	Leonard Munnings	
1763, d.	Robert Gentleman, m.	Shrewsbury New Meeting—Carmarthen, as Divinity Tutor—Kidderminster: a popular preacher.
	— Runnel	
	John Byng, m.	Tamworth.
d.	Jonathan Hodgkinson, m.	Hindley, Lancashire.
	John Jones, m.	Bewdley.
1764, d.	— Broadley, m.	Loughborough.
d.	William Raven, m.	died as soon as he had finished his studies.
d.	Francis Bull, m.	Flower and Weedon; elder brother of W. Bull: an eccentric character.
d.	John Wood, m.	Sudbury—Creaton: a truly honest man.
1765, d.	John Hughes, m.	Horwich—Bury in Lancashire.
d.	William Billingsley, m.	Tewkesbury—Cam.
	Samuel Tice, m.	Tutor to Sir John Clark at Enfield.
	William Wells, m.	Bromsgrove; removed to America with his family, where they live honourably and have prospered greatly.
	Joseph Turner, M. D.	Sheffield.
	Charles Maclean, Esq.	Jamaica.

Year of Admission.	Name.	Remarks.
1765,	Thomas Fuller, Esq.	Woodhall, Essex—Hackney—Kensington.
1766,	John Ludd Fenner, m.	Bicester—Monton—Taunton—Kenilworth.
d.	Habakkuk Crabb, m.	Stowmarket—Cirencester—Wattlesfield—Ryeston.
	John Bradford,	Oldbury; left off preaching, and became a schoolmaster near Coventry.
d.	Richard Darracot, m.	Walsall—Fullwood, near Taunton.
	Thomas Belsham, m.	Assistant Tutor in Metaphysics, Mathematics and Natural Philosophy; in 1778, removed to Worcester; in 1781, returned to Daventry as Principal and Divinity Tutor in succession to Mr. Robins; 1789, resigned on account of becoming an Unitarian; and appointed Tutor in Metaphysics, Moral Philosophy and Theology at Hackney; 1794, succeeded Dr. Priestley as minister to the Gravel Pit Congregation; 1805, appointed minister to the chapel in Essex-Street in succession to Dr. Disney.
d.	Josiah Townsend, m.	Rotherham—Fairford—Elland; left off preaching and lived at Mansfield.
1767, d.	Harry Hunt, Esq.	of Birmingham.
	Andrew Rogers,	did not finish his studies.
d.	James Johnstone, M. D.	Worcester; died of the gaol fever, which he caught by visiting the felons.
	Rice Fellows, Esq.	
1768, d.	Hugh Worthington, m.	the celebrated preacher at Salters' Hall, who maintained his popularity undiminished upwards of forty years.
	Samuel Fawcett, m.	Narborough—Bemminster; declined preaching as a settled minister; now lives at Yeovil.
d.	Benjamin Carpenter, m.	Bloxham—West Bromwich—Stourbridge—Clapham—Bromsgrove—Stourbridge.
d.	Edward Dewhurst, m.	Oswestry—Cottingham.
	Samuel Say Toms, m.	Framlingham.
1769, d.	R. Taylor, Esq.	Manchester.
	William Smith, Esq. M. P.	for Sudbury—for Camelford—for Norwich: introduced into Parliament the Trinity Doctrine Bill, which received the Royal assent A. D. 1813.
	John Cooke, M. D.	settled for a few years as a minister at Rochdale, and afterwards at Preston; he then studied Medicine; took his degree of M. D. at Leyden; practised as a physician in London; and is now (1822) a Fellow of the Royal College of Physicians.
d.	Joseph Bowden, m.	settled at Call Lane, Leeds, upwards of forty years; when he resigned, in consequence of increasing infirmities, his congregation made him a handsome present as a testimony of their affection and esteem.
	Nicholas Hurst, Esq.	Hinckley.
	Thomas Robinson,	quitted on account of ill health.
d.	Philip Ashworth,	died in consequence of an accidental injury of the spine; an amiable youth.
d.	T. Davis,	Llanbrinmair.
1771, d.	Thomas Northcote Toller, m.	Kettering, upwards of forty years; his congregation, a few years before his death, as a testimony of their respect and gratitude for his long and faithful services, made him a present of a thousand pounds.
	Thomas Thomas, m.	Wellingborough—Enfield—Wareham.
	J. Larkcom,	declined the ministry on account of ill health; holds a good place in the Excise.

List of Students educated at Mr. Coward's Academy, Daventry. 197

Year of Admission.	Name.	Remarks.
1771.	J. Langdon, m.	removed to Mr. Rooker's Academy at Bridport.
	William Highmore, M. D.	near Bath.
	John Towgood, Esq.	Banker, London.
	d. John Bowles, Esq.	Barrister; an active partisan of government; Commissioner of Bankrupts; Dutch Commissioner, Dulwich; a well-known political character.
1772, d.	John Taylor, m.	Classical Tutor; became a Quaker; and died at Manchester, where he had kept a school.
	d. Nathaniel Bogle French, Esq.	merchant in London:
	d. Thomas Hamilton, Esq.	lace merchant, Newport-Pagnel.
	d. Walter Beattie, Esq.	lace merchant, Newport-Pagnel.
	Thomas Rawlins, m.	
	d. Samuel Skey, Esq.	Spring Grove—Worcestershire.
1773, d.	T. Withers, m.	Horwich—Carter Lane—Daventry.
	d. George Watson, m.	son of the celebrated Museum Cox; he died at Canton, in China, where he was sent to dispose of his father's curious pieces of mechanism and clock-work.
	d. John Cox, Esq.	a celebrated physician at Edgbaston near Birmingham; brother to Dr. James Johnstone.
	Edward Johnstone, M. D.	
	T. Davies, m.	
1774, d.	Timothy Kenrick, m.	Assistant Tutor in Mathematics and Natural Philosophy; settled at Exeter; became an enlightened and firm Unitarian; opened a respectable academy in conjunction with Mr. Bretland; died suddenly at Wrexham, in the midst of life; three volumes of Exposition of the Historical Books of the New Testament, and two volumes of Sermons have been published since his death, which are highly creditable to his memory: he left two sons, ministers; the eldest, John, the learned Classical Professor of the College at York; the younger, George, settled some time at Hull.
	Joseph Jevans, m.	settled at Bloxham; highly respectable; became a Unitarian after mature inquiry; published some short but useful works in defence of his principles.
	d. Joseph Bealey, m.	Narborough—Cockey Moor—Warrington—Cockey Moor. This excellent man, the bosom friend of Dr. Barnes, having been the greater part of his life a zealous High Arian, became, after very serious and deep inquiry, a decided Unitarian; and while he was ardently and successfully engaged in the promulgation of Christian truth, it pleased God to take him away, after a short illness, in the midst of life.
	d. William Tattersall, M. D.	Tewkesbury; he quitted the ministry and studied physic, which he practised first in Liverpool and afterwards in London; he wrote a most able reply to a paper of Dr. Ferriar, in the Manchester Philosophical Memoirs, upon the Brain as the Organ of Perception; which reply was not admitted into the Memoirs, but published separately.
	d. Samuel Girle, m.	Shields—Lancaster, &c.; removed to London, and preached as an occasional supply.
	d. John Kings, m.	Bromsgrove—Fairford—Cirencester.
	d. Astley Meanley, m.	Stannington.

198 *List of Students educated at Mr. Coward's Academy, Daventry.*

Year of Admission.	Name.	Remarks.
1774, d.	Joseph Fawcett, m.	Walthamstow—Old Jewry Lecture; a most admired orator: gave up the ministry, and died in obscurity.
	d. Barron French, m.	succeeded his father as schoolmaster at Ware; died at Paris.
	Thomas Lee, Esq.	solicitor at Birmingham.
Dr. ASHWORTH died in July, 1775. Those who entered the Institution subsequently to this date were pupils of Mr. ROBINS; Mr. Toller was the senior student.		
1775, d.	Nathaniel Nicolls, m.	Birmingham.
	d. Orton Smith,	nephew of the Rev. Job Orton, who was very desirous of his being a minister; but he preferred trade and settled at Bristol.
	Thomas Burkitt, m.	Buckingham—Hinkley—Bedford—Kenilworth.
	d. Benjamin Davis, m.	Assistant Tutor at Carmarthen—Evesham.
	d. Benjamin Fawcett,	died before he had finished his studies.
1776,	Abraham Wilkinson, M. D.	Kidderminster—Enfield—Russell Square.
	— Richards, m.	South Petherton.
	d. — Chadwick, m.	Congleton.
	d. — Slater, m.	
	d. Richard Smalley, m.	Darwen: died suddenly.
	d. William Hawkes, m.	removed to Warrington—settled at Manchester.
	Nath. Highmore, M.D. LL.D.	brother of Dr. W. R. Highmore; a midshipman; took deacon's orders; practised as a physician at Huntingdon and Odiham with great success; he took his degree of LL.D. intending to practise in the Ecclesiastical Court, but was not permitted because he had taken orders.
	d. John Coles, Esq.	was unfortunately killed on his return from the West Indies by a broadside from an English ship of war, mistaking the ship in which he was for an enemy.
	d. Thomas Sweet, Esq.	
	Russell Scott, m.	removed to Hoxton: now the respectable Unitarian minister of Portsmouth, 1822.
1777,	William Broadbent, m.	Assistant Tutor in the Mathematics and Philosophy: removed with the Academy to Northampton; settled at Warrington, where he became decidedly Unitarian, and eminently zealous and successful; being supported in his exertions to promote the interest of Christian truth by the active co-operation of the most respectable members of his congregation.
	d. — Maxwell,	intended for the ministry, but preferred a civil employment
	d. George Osborne, m.	a highly orthodox Baptist; West Bromwich—Worcester.
	Robert Wainewright, Esq.	Clerk in Court, in the Court of Chancery.
	d. Thomas Wainewright, Esq.	
1778, d.	W. Browne, m.	Wrexham.
	d. Edward Gibson, m.	Stannington—Stockport.
	d. Samuel Catlow, m.	Mansfield—Hampstead.
	William Jacob, Esq.	merchant, Alderman of London, M. P.
1779, d.	John Howard, Esq.	son of the celebrated philanthropist; afterwards sent to Cambridge and Edinburgh; irregular; died insane.
	John Lord, m.	
	George Lewis, m.	Kingswood, near Birmingham—Carter Lane; eminently acceptable; quitted the ministry; and became a merchant.
	J. Geary, m.	Beaconsfield.

(To be continued.)

Bristol.

Feb. 13, 1822.

SIR,

THE bill of total exclusion which was long ago passed against the introduction of *religion* into general conversation, and the degree in which I still observe it adhered to, and even defended as *judicious*, by serious persons, has often both surprised and grieved me. I have thought of expressing my sentiments on the subject through the medium of the Repository, but having met with a passage in the excellent sermon of Zollikofer on "The difference between Enthusiasm and Real Piety," perfectly suitable to my purpose, and far preferable to any thing that I could have composed, I request the favour of its insertion.

"I proceed to a consideration with respect to which we are apt to confound enthusiasm and godliness together. I mean such conversations and speeches as turn upon God, his decrees, his providence, the connexion of our tempers, our future destiny, and, in short, religion and Christianity. Indeed the enthusiast and the rational votary of God and religion possess this in common, that both are prone to converse on those topics which they deem most important, on which they most frequently meditate from inclination and choice, by which they are most forcibly affected and penetrated. But were this to be a characteristic of enthusiasm, how many should we be able to acquit of that fault? Perhaps none, except those to whom all is indifferent, who are insensible to all; whose souls are sunk in a sort of lethargy! For who would not fain entertain himself, and especially his friends and acquaintance, with discourse on subjects which he best understands, on which he is chiefly employed, in which he is chiefly interested, the idea of which procures him most pleasure and satisfaction, or on which he is most in want of the sagacity and advice of others?

"And who does not thus act frequently with a warm and susceptible heart, with a lively interest in what he sees and hears, without the least apprehension of being taxed with enthusiasm? This is the way with the merchant, the artist, the man of letters, the master, the mistress of a family, the citizen, when they converse together on what relates to their habits of life, their station, their affairs; and it is this *alone* that gives their conversation interest and animation! And now tell me, I pray, my pious friends,

why it should then *only* be enthusiasm, when the *votaries of God*, when *Christians* converse together with the same zeal, the same interest, the same pleasure, on God, on religion, on the Founder of their faith, on his doctrines and precepts; when they talk upon subjects which are equally important, equally necessary and profitable to us all, however different our station and calling may be, which, consequently, should most occupy our minds, most forcibly affect us; on subjects of which all that surrounds us, all that befalls us, is adapted to remind us, and which *then only* can be truly beneficial and consoling to us, when they are so strictly combined with the whole mass of our ideas and sensations, and so knit into one web, that they spontaneously present themselves to our mind on all occasions, and have an influence on all that we conceive and do?

"How! Shall we enjoy in common the bounties of our heavenly Father, and at the same time be ashamed to mention him, or mutually to encourage each other to love him, to obey him, to put our trust in him? How! Shall we be Christians, and studiously avoid as it were to name the name of our Lord and Saviour, to recount the advantages for which we are beholden to him, and which we have still to expect from him, and to urge one another to the resolute and faithful imitation of his example? How! Shall we be called to one common everlasting happiness after this life, and now be busily employed in capacitating and qualifying ourselves for the enjoyment of it, and shall we reckon it as it were a disgrace to exult in common in these glorious prospects and expectations, to soothe and cheer each other with them, and, by kind suggestions and warnings, to remove the many obstacles and difficulties which lie in the way to that happiness?

"Ah, my friends! I fear the total avoidance or the careful interruptions of such conversation in companies of well-educated and polished persons, proceeds much rather from a lamentable indifference and insensibility to all that concerns God and religion, or from a false and culpable shame of being taken for a devout and godly man, than from the abuse and mistakes to which such conversations may be liable.

"Ought, then, the abuse of a thing to prevent the proper use of it? Should I, to avoid the appearance of an affected sanctity and enthusiasm, assume in my discourses and actions the character of the Infidel or the Atheist? Should I, because it is wrong to bring forward such conversation by all kinds of forced ap-

plications and on unsuitable occasions, leave unemployed the most natural openings to it? May not such conversations be free from all affected airs of sanctity, from all superstitious formality, and be carried on with the same ease and cheerfulness with which we converse on other important subjects, in which the whole company is interested? Certainly, if it be true that 'from the abundance of the heart the mouth speaketh,' we could form no advantageous idea of the piety existing in the hearts of the generality of Christians, were we to judge of it by their speeches and conversations."

I will only add, that I entirely coincide with my author in thinking, that no subjects connected with religion, no allusions to the Almighty, or to the heavenly Messenger of his grace, should be "brought forward by forced applications, or on unsuitable occasions." Zeal without discretion often injures the cause it seeks to serve. But not unfrequently "natural openings" do occur, and if these were judiciously improved, great I am persuaded would be the benefit, and our conversations would gain as much in *interest* as in *profit*. The points on which different sects disagree should be touched lightly, and in that spirit of Christian candour and humility which must conciliate, and may tend to remove error and prejudice. The man who cannot speak to another, on the subjects respecting which they differ, with temper and with kindness, has need to look carefully into his own bosom, for true Christian meekness and charity do not inhabit there; and without the divine principle of *love*, we learn from high authority, that the most perfect faith, accompanied by good works, will avail us little! Let him remember too, that, though one may be of Paul and another of Apollos, every honest professor is of *Christ*! Let him open his narrow heart to the sweet and expanding influence of "the *spirit of Jesus*;" and when that is in some good measure imbibed, all notions of the infallibility of himself or his creed will disappear; and, with them, the irritable feelings which rendered the slightest contradiction of his preconceived opinions painful. Then will he not only be prepared on all *proper occasions* to forward what he believes to be the cause of truth and righteousness, but will

listen with complaisance to the differing sentiments of his Christian brother.
M. H.

Book-Worm. No. XXVII.

SIR,

Nov. 4, 1821.

THOUGH France, like England in 1660, has been deeply disgraced by the restoration of a family ill-prepared to perform the duties and little deserving to enjoy the distinctions of royalty, yet she has not been so infatuated as again to endure the unmitigated despotism of her Bourbons. It is, therefore, a fair object of curiosity to look back upon France as she appeared (making due allowance for the Antigallican prejudices of a Protestant Antijacobite) when "the right divine of kings to govern wrong" was her undisputed political creed, and while *Church and King* luxuriated in a *Holy Alliance*. Horace Walpole, (Lord Orford,) son of the corrupt *Whig* minister who boasted that he knew every man's price, in his "Epistle from Florence," 1740, (*Dodsley*, 1751, III. p. 74,) truly says, what an intervening fourscore years has too well confirmed,

"Extent of ill from Kings at first begins,
But priests must aid and consecrate their sins.

The tortur'd subject may be heard complain

When sinking under a new weight of chain,
Or, more rebellious, may perhaps repine
When tax'd to dow'r a titled concubine;
But the priest christens all a right divine."

I have been led to these considerations by looking through a small volume, published 130 years ago, when her *grande monarche* Louis XIV. was irradiating France with the tinsel splendours of a despotic reign, splendours for which

———"toiling millions must resign
their weal

And all the honey of their search."

This volume has the following title: "*Six Weeks' Observations on the Present State of the Court and Country of France*. In the Savoy, printed by E. Jones, and sold by Randal Taylor, near Stationers' Hall, 1691."

In an "Epistle to the Reader," the traveller's inducements to become an author are thus described:

"These observations had not come

abroad at this time, but that the creatures of France have made it their business in all the considerable courts and cities of Europe, to magnify the opulence of that kingdom, the happy state of its subjects, the grandeur and puissance of its monarch, and the excellency of that kind of polity and government their stupendous master hath set up. To obviate such parasitical encomiums, this small piece is made public, wherein may be seen the unsoundness of those maxims, by which the more than *inhumane Jesuits* have led that ambitious tyrant; and would influence other crowned heads if their interest could compass it."

Our traveller, smitten with "the desire of novelty," which if you would suppress "you might as well go about to stop the rapid floods of Nilus," determined "to take a tour into France, to see what proportion there was between the representations that noisy strumpet Fame had made concerning that so-much-talked-of country, and the reality, as demonstrated by matter of fact" (p. 2). He arrives on "the fatal sands of Calais," the arena chosen for their *affairs of honour* by the duellists of the 17th century, "where the last sand of many a *bully's* glass hath run out, and a French *pass* hath *past* their souls into another world." On this subject the traveller thus enlarges, assailing with well-merited ridicule what should rather be abominated as a crime of no trivial magnitude.

"The jousts and tournaments of old have not been more famous for exerting youthful vigour and a profusion of *enamoured* blood; nor the celebrated fields where the Olympic Games were kept, never reeked with more exasperated gore, when the fierce combatants lay weltering under the wheels of each other's chariot. But the sands of Calais have been oftener stained with the purple jelly of an irritated Monsieur, or a distrustful gallant. Hardly can a Monsieur be choused of a snuff-box, or have his emblematic mushroom picked out of his pocket, which was to have been *grilled* or *ragusted* for supper, but out comes the tilter, and away to the sands, where the *fortune de guerre* must decide the title.

"As for our *cullies* on this side, their falling out is often about matters more frivolous and contemptible: for if Miss does but look askew, or cast a glance on another gallant, away goes footboy with the challenge, the yacht is presently hired for Calais, and there is fop decently run through the lungs; and there's an end

of a painted, essenced, all-to-be-spruced thing, that has treated half the jilts in town, made two or three broils at Bartholomew Fair, and afterwards went to expire on the shore of that country whose modes he aped and whose follies he was so fond of."

His "business," however, "being an affair of another kind than that of the poniard," our traveller proceeds to describe Calais. Against "the opinion of some, that the Gallie and Kentish shores made one entire continent in ancient time," (p. 5,) he alleges the "vast disproportion in the figure and disposition of the natives on that side and this," and thus are introduced "the rattling of the wooden shoes about the streets: the mean and dejected aspect of the inhabitants" and "their contemptible and sordid way of living in their houses;" which, in a detail rather disgusting, is, no doubt, exaggerated by no small portion of Antigallican prejudice.

"From hence, travelling to Paris, there was opportunity enough to observe what a prodigious state of poverty the ambition and absoluteness of a tyrant can, in a few years, reduce an opulent and fertile country to; there were visible all the marks and signs of a growing misfortune, all the dismal indications of an overwhelming calamity. The fields were uncultivated, the villages unpeopled, the houses dropping to decay, the inhabitants that remained peeped out at doors and crevices, as if the King's booted apostles had been coming to plant the faith amongst them, by plundering the little that was left.—The country looked no more like what it was represented to be in Louis XIII.'s time, than an apple is like an oyster." (Pp. 8, 9.)

On his journey to Paris, our traveller forms an acquaintance with a gentleman who endeavours to assign "the reasons why this great calamity is come upon France," (p. 18,) attributing a large share of the evil to the clergy. This stranger is indeed so little disposed to *Church and King* in a *holy alliance*, that he cannot "think of a national clergy, without reflecting on that voice which was said to be heard over all the empire, that day when Constantine endowed the Church with temporal patrimonies and profits, *Hæc die venenum infunditur in ecclesia*, of which every age since has been more and more sensible." (P. 20.) The ecclesiastical state of France is

thus given from "Boterus, a famous historian." It is said to contain the following particulars :

"12 Archbishopricks, 104 Bishopricks, 540 Arch-Priories, 1450 Abbies, 12,320 Priories, 567 Nunneries, 130,000 Parish Priests, 700 Convents of Friars, 259 *Commendams* of the Knights of Malta. Another historian, named the *Cabinet du Roy*, gives account that no less than three millions of people live upon the Church revenues of France ; that their revenues are 80 millions of crowns, (which makes 20 millions sterling,) besides their *Baie-main*, [Eastern-offering,] which he reckons as much more, and that, over and above all this, they have incredible reserves of provisions, which are annually laid into their stores, besides their rents." (P. 22.)

From considering the French *noblesse*, our traveller discovers, that "there may be *noble* peasants, and *peasantly* nobles, whilst many times a person meanly descended shall be ennobled with the ornaments of virtue, temperance and courage ; and another derived, perhaps, from royal blood, shall have nothing to boast of but his pedigree." (P. 49.) The 4th chapter, "Of Tax-Gatherers, Court-Officers and the Army," opens with the following *tragi-comedy* :

"By this time we came to a village where were divers carts, loaden with lumber, and a miserable parcel of household-stuff of divers sorts, as if some hospital had been to be removed ; and we imagined the people had been about to transplant their habitations : but at length, perceiving amongst them some files of fuziliers, we then concluded that it was some seizure made for the King's *gabels* or taxes : and it was no otherwise. There were a parcel of old and decrepit people, and many children, making a dreadful clamour for the poor remainder of their goods. Some of the men had their sons, and the women their husbands in the army ; those that brought them in their daily bread, were either killed, or daily hazarding their lives in the King's service, and yet his tax-gatherers were come to strip these to-be-pitied wretches of that little that remained. I heard divers of them say, they had nothing left to make a little broth in for their children ; others, that they had not a bed to lie on, nor a blanket to cover them. This lamentable object moved us to compassion, and we could not but have some sensible impressions of the great hardship they laboured under ; but the soldiers and collectors, being accustomed to actions of cruelty, laughed, and mocked them,

"One of the officers brought a fiddle out of a certain house, and was followed by a lame fellow, who used many intreaties, and made sad remonstrances of the pitiful condition he should be in, if that were carried away : it was his whole estate, all he had to live upon in the world. The other wretches, though they saw almost all the necessaries they had carrying away from them, yet besought the officer more in behalf of the fiddler than themselves ; alleging, if that instrument were taken away, they should then have nothing left to divert and solace themselves amidst their sorrows, but must at once be stripped of all the comfort of their lives. Perceiving the profound stupidity and ignorance of those poor people, we joined our intercessions in behalf of the minstrel ; whereupon the officer, after some sage remarks on the necessity of paying the King's dues, consented, on condition that they should give him three or four dances for his favour. The fiddler, overjoyed with the re-possession of his *tenement*, tickled up his minstrel to some tune, and the Monsieurs and Madams danced like so many puppets acted by wires or springs. Some with their feet stuffed in wooden boxes with hay or straw ; others shaken off their timber-slippers, and tript it on their primitive trotters ; the old and young, matron and infant, all moved as naturally to the notes of the fiddle, as Virginal Jacks caper to the motion of your finger. Sometimes they were in a ring like fairies, then acting the haye, like furies in a play : but by the halting of some, hopping and shrugging of others, I could not but think of our play of the Merry Beggars, and in all my life never saw that dance so naturally acted ; sometimes casting a look at the carts, you would see the hands wrung, or the breast thumped, and a sigh or two uttered, but still the dance went on, and all signs of sorrow were suppressed, as if it had been no less than treason to groan in the hearing of their oppressors." (Pp. 61—65.)

"Arrived at the great Metropolis, who, though she boasts to be as large as old Rome, hath neither the privileges nor the bravery of that heroic people," (p. 83,) our traveller found "the kitchen" of his inn sending forth "so powerfully" the odour "of onions and garlic, as if he had been in Egypt." Fond of this happy allusion, he thus expatiates :

"For my share, I thought it resembled the house of bondage in so many respects, that if some of the old Israelites were to leave their sepulchres for a time, and take a turn or two here, they would

dread their old tyrants and task-masters, and their cry would be as in the days of Pharaoh. The palace of their king croaked with priests worse than frogs: the *Hugonots*, like bond-slaves, were to make brick without straw; and the dragoons, like task-masters, insulted and cudgelled them to their drudgery: the tax-gatherers and *gabellers*, like locusts, covered the earth. Their temples too were filled with idols, like those of Memphis. England and Holland were the Goshen for the poor refugees to retire to; and who knows but their Pharaoh and his host may one day be overwhelmed in that red sea of blood, which by their means hath overflowed those parts of Europe?" (Pp. 84, 85.)

After a description, not very flattering, of the houses, streets, and especially the shops of Paris, this *true-born Englishman* gratifies his nationality by adding, "you shall see here the finer sort of people flaunting it in tawdry gauze, or *colbertine* with a parcel of coarse, staring ribbons; but ten of their holiday habits shall not amount to what a citizen's wife of London wears on her head every day." (P. 86.) Though "there are several great piles of building about the city, which look noble and ornamental; as the gates of St. Anthony, St. Michael, St. Jaques, and others;" yet "there is too an old castelet, said to be built by Julian the Apostate, which presents no more like the tower of London, than a tooth-drawer to Alexander the Great." (P. 88.) Also "their great church of Notre Dame, said to be the finest in all France, falls short of many of ours." (P. 89.) Here our traveller might have paid a deserved respect to the enlightened liberality of "M. Joli, Chanter," and one of the canons of this church, of whom it is mentioned in "A New Description of Paris," (1687, II. 159,) that "he had a numerous library" which he gave away "in 1685," on condition that it be public, and that all sorts of people may have liberty to come and study in it freely." At "the Town-House, or Guildhall," our traveller found "inscribed over the gate S. P. Q. P.," which reminded him of "the gaol at Newgate, where the emblem of liberty is set over the arch, and the poor wretches are in fetters within." (P. 90.) Of "the University, founded by Charlemaine," The *New Description*, which I lately

quoted, says, (II. 4,) that there "the sciences flourish more than in any other part of Europe, and are taught with much success and profit." On the contrary, our English censor of France makes the following unfavourable comparison:

"You have a confusion of colleges and grammar-schools, writing-boys and mathematicians, doctors and pedagogues, all sorts of literature shuffled together, from the *Primmer* to the *Talmud*; from the whipping school to the Convocation-house. You see not here those regular buildings and æconomies as in Oxford or Cambridge; no Bodley's Libraries, no Sheldon's Theatres: not that pomp and order, not that discipline and uniformity, not that neatness and convenience as in the universities of England, which, for nobleness and beauty of foundation, besides the foregoing excellencies, justly claim the precedence of all other academies of the world" (Pp. 88, 89.)

On mentioning "Pont N. Dame, or Our Lady's Bridge," the traveller, as if ignorant that vice in the great loses "half its grossness," complains, in uncourtly phrase, that "a whore hath lately got the upper hand of our Lady: for that, to the perpetual infamy of Charles II., he loaded his *Jade Portsmouth* with English treasure enough to build the best street in Paris, which is called by her name." (P. 92.) On "a triumphal statue" of "the great Louis," designed "to insinuate the notion of victory into the heads of his poor deluded subjects," it is observed,

"The Roman Emperors used to set up the marks of their conquests in the country, or city conquered, as the many remaining monuments and inscriptions in Gaul, Spain, Britain and Flanders witness. They had not their trophies confined to the wall of their own city, but the mighty Louis hath a more modern way of publishing his victories in the streets of his own Paris.—These are pretty artifices to set the credulous and admiring vulgar at gaze, and to raise in them an opinion of the great prowess of their daring monarch, who valiantly keeps himself entrenched within the walls of his Versailles." (Pp. 101, 102.)

Our traveller "had the curiosity to go to one of their churches upon a very solemn occasion." It was the day sacred to St. Anthony, to whom the church was dedicated. There

"the saint" has "his usual residence in a niche," around which "was a hog cut in stone," because "this holy man, in the time of his mortality, kept a herd of swine—out of pure charity, to keep the devils out of them, who have always had a great hankering after swine's flesh." Now, however, "the holy saint, which was a piece of timber painted and drest up like a *Bartholomeu-Baby*" was on a progress, during which our traveller witnessed the following scene:

"Some thumped their breasts and wrung their hands, imploring the saint's intercession for themselves, others for their husbands and relations in the wars. The women held up their infants to receive his benediction. Before him marched several troops of friars of all orders, some with ropes and beads, some with crosses of divers sorts; they sang ballads and catches in praise of the saint, and between each order were people carrying torches and flambeaux.—In the rear of them came two pontificals, with perfuming pots in their hands, whose incense cast a cloud of aromatic through the street, and after them a pair of friars which sprinkled the holy-water amongst the crowd; then came a parcel of doctors in their formalities, and after them the saint, carried in a chair under a canopy supported by many people; these were followed by more torches, and another canopy, under which was the host, carried by a prelate in great pomp." (Pp. 109, 110.)

Our traveller learned, in conversation with a friar, that the priests were "this day to implore" Saint Anthony's "favour for the Dolphin, in his expedition into Germany," and thus discovered that "the same saint" might "serve for pigs and princes." He found also "abundance of other saints, both male and female, about the church.—There was Saint Winnifrid, in a commode, with a laced scarf on, and a visor in her hand, as if she was going to confession. Saint Denis, with a laced hat buttoned up on one side, an embroidered coat, and a gold and silver fringed sash, like a captain of the Guards." (P. 114.)

Seeing *Louis* dine in public at Versailles, which he allows to be "very splendid," our Antigallican exclaims, "who could imagine that a soul so barbarous, false and cruel, could inhabit in a body graced with a mien and

presence so lovely and full of attraction?" (P. 125.) "This once glorious country" *France*, he finally contrasts with another then lately risen into importance, remarking, "that as *Holland* is a bog fertilized and enriched, *France* is a garden destroyed and laid common." Referring to the wars of that period, the *observations* conclude by describing "the mighty Louis" as "untiling his own house to break his neighbour's windows."

It is remarkable that this *Observer* does not appear to have been once attracted to the *Bastille*, of which I well remember to have heard *Burke*, when eloquently earning his pension in 1792, regret the fall, under the respectful appellation of "the King's Castle," but of which the indignant and uncourtly muse of *Cœper* had invoked the destruction as

— "the abode of broken hearts,
In dungeons and in cages of despair
That monarchs have supplied from age to age

With music, such as suits their sovereign ears—

The sighs and groans of miserable men."

It was, indeed, not till late in the 18th century, that the horrid "secrets of the prison-house" were even partially disclosed, when *Howard*, at the peril of liberty, if not of life, brought out of France that curious MS. the *Remarques sur la Bastille*, which he printed in England for gratuitous circulation.

VERMICULUS.

SIR,

February, 1822.

DR. WARBURTON, in his "Divine Legation of Moses," supposes, that the Book of Job must have been written at some time between the approach of the Babylonish captivity, and the complete re-establishment of the Jews in their own land. No other possible period, he says, can be assigned, when the grand question handled in this book could ever come into dispute, viz.,

Whether God administers his government over men here with an equal providence, so that the good are always prosperous and the bad unhappy; or whether, on the contrary, there is not such an apparent inequality, that prosperity and adversity

often happen indifferently to the good and the bad.

As I have not access to the work, I can only observe, from recollection, that Dr. W. enters much at large on the principles of the Divine government in the Jewish theocracy. Under the Mosaic law, provision was made for the recompence of the good, and the punishment of the wicked, and historical facts prove that virtue and vice were followed by temporal rewards or privations. But in later periods, when men's minds were gradually opening to ideas on a *future* state of rewards and punishments, this peculiarity of Providence was withdrawn, and difficulties on the subject must naturally have arisen in the minds of reflecting and pious Jews. Dr. W. supposes the book to have been written by Ezra, with these circumstances in view, and remarks, that the number of *indirect* allusions to the Jewish laws and history, introduced in the narrative, prove it to be the production of a much later period than that of Moses.

Dr. Warburton's argument on the "grand question" may perhaps be controverted, but certainly, with respect to the age of the book, it is a remarkable fact, that it abounds with ideas and expressions which present images of actions past, long subsequent to the age of the Jewish law-giver.

Your much respected correspondent Mr. Butcher's remarks [p. 11] on the introduction of the term Satan appear very conclusive. I cordially join with him in hoping that some of your contributors will endeavour to throw light on this very interesting, though, in some respects, difficult book.

H. M. H.

Exeter,

February 7, 1822.

SIR,
WITH your leave, I will state why I cannot agree with my respected friend Mr. Butcher, [p. 10,] in his views of the book of Job; but must continue to rank that admirable poem as the oldest portion (at least if we except some fragments contained in the book of Genesis) of the Bible.

Its date has been fixed by all critics either very early or very late; all agree that there is no middle course—all perceive that its language is not of

the same kind with that of the other books, and that the difference is greater than can be accounted for from peculiarity of style and individual circumstances. This fact is differently applied by the opposite parties. On the one hand, we are told that "the many Chaldaisms, Syriasms and Arabisms, with which this book abounds, are a very certain mark of its being of later date than most of the other books of the Old Testament."* On the other, we find the peculiarity of the language attributed to its having been written in an age when the Mosaic Hebrew had not yet been distinctly separated from the Arabic, and in the country of Idumæa lying between Palestine and Arabia. Certain it is, that the peculiarities of the book of Job, or any similar to them, do not occur in what are acknowledged to be the latest Hebrew writings, and it is, perhaps, not too much to affirm that the more the subject has been investigated, the more the profoundest scholars and acutest critics have been led to adopt the last-mentioned explanation of a phenomenon which has deservedly engaged much attention. Some persons have imagined that they have observed in the poem allusions to the Jewish law, and even to a late period of the Jewish history; but a large proportion of the most careful and intelligent inquirers have been unable to discover any trace of these allusions, and I confess they appear to me fanciful and visionary in the extreme. With much more justice the want of all historical notices later than the destruction of Sodom, has been brought forward as an argument for the great antiquity of the book. And when we add to this the beautiful description of patriarchal manners, and the proof incidentally afforded that idolatry had not yet proceeded farther than paying homage to the heavenly bodies, one of its earliest stages, we shall, I think, incline to the conclusion that the book of Job is the production of an age previous to the establishment of the Mosaic law.

That Moses was the author seems to be mere conjecture, and to have been hastily believed, to avoid acknowledging our entire ignorance. An exa-

* Heath's Preface. See also Warburton's Div. Leg.

mination of his known poetry does not, I think, increase the probability of this notion: certainly we cannot assume, as Mr. B. appears to do, that, if ancient, it must have been written by Moses, and that, if not agreeing with his other writings, it cannot be ancient. If Moses was only the compiler of at least a considerable part of Genesis, we can hardly draw a conclusion from the comparison of a portion of that work with the book of Job, supposing it to be his composition; and, after all, if the Satan of the introduction to Job meant, as seems, I think, pretty certain, not a wicked and malignant spirit, but either an angelic servant of God, whose office it was to try, by suffering and temptation, the real characters of men, or a simple personification of Job's afflictions,—and it was not at all intended to assert the actual existence of such a being,—then, even supposing the history of the fall to have been written by the same author, we can see no propriety in the introduction of such an imaginary being there. Mr. B. is mistaken in supposing 1 Chron. xxi. 1, to be the first place where the word Satan occurs in the Bible. It is found in the Pentateuch, Numb. xxii. 22; in 1 Sam. xxix. 4; 2 Sam. xix. 22, &c: it certainly then was not introduced at a late period, and may, for aught we know, be as old as any other Hebrew word.

The resemblance between the prophetic vision in Zech. iii. and the imaginary poetic scene in the opening of Job, is not such as to warrant the conclusion that they were written about the same time. Joshua is only introduced into the presence of the angel of Jehovah, and the opposers of the re-building of the temple are obviously intended by the *adversary*.

These remarks are designed to vindicate the *patriarchal* character of the Book of Job, in which I feel much interested, and with this view are submitted to the candid consideration of your readers, and especially of your excellent correspondent.

Whilst my pen is in my hand I am tempted to express my surprise that Ben-David (p. 24) should seem to ascribe to Mr. Belsham the well-known theory of Astruc, * adopted and im-

proved by Eichhorn, and since maintained by many learned men, respecting the composition of the Book of Genesis. I will not here enter into the defence of this theory, but I cannot agree with your correspondent in thinking the style of the Book of Genesis uniform; the difference between the first chapter and the second and third strikes me as very remarkable, greater than any we can observe between several of the prophets. To my mind, Ben-David's explanation of Moses' intention, in his manner of using the different names of the Supreme Being, seems far-fetched and fanciful; whilst his choosing to give some explanation shews that he thought the circumstance deserving of attention; this, however, is but one of several important arguments employed by those who consider the Book of Genesis as a compilation, and if Moses be allowed to have been the compiler, there cannot be said to be any historical evidence against this opinion.

W. HINCKS.

Maidstone,

November 30, 1821.

SIR,
MR. WELLBELOVED having announced his intention of publishing more fully his views relative to "the origin and design of the three first chapters of Genesis," any remarks on what he has already published on the subject of those chapters, till we are favoured with his additional observations, may be thought premature. But as he has, in his notes on the third chapter, expressly said, that its doctrine clearly is, "that before the fall of man the serpent had the use of reason and speech, and also walked erect;" and as I cannot help thinking that this interpretation is highly incredible in itself, and irreconcilable with similar passages of Scripture, I am induced to offer the following hints for his consideration and that of your readers. And I am the more prompted to do it, from the hope that he may, in his preliminary observations, be led to reconsider a subject, the just interpretation of which is evidently of considerable importance to those rational views of scriptural principles which in general he advocates with

moires originaux qui ont servi à la Genèse." ED.

* In his "Conjectures sur les Mé-

great ability and success, and to the promotion and practical influences of which, the arduous work in which he has so laudably engaged promises upon the whole to be eminently conducive.

But in exonerating this narrative, or rather allegory, from the charge of imputing diabolical possession to the serpent, he surely loads it with a still more palpable absurdity; it being easier to imagine that there might be an *invisible* influence from an evil spirit, than to believe that an animal, which originally walked erect, and was by nature endowed with reason and speech, was, in consequence of one criminal act, "deprived of feet," and reduced to the condition of a mere reptile in all respects, his whole progeny being involved in the same fate. To adopt such an interpretation is but adding to the difficulties attending the literal sense of a passage, which can be rendered credible only in the form of allegory. It is the more extraordinary that Mr. W. should attribute such a doctrine to the author of this account, when he very justly rescues him from the imputation of representing any prodigious or very great change, either intellectual, moral or physical, as being wrought in our first parents on this occasion. The act of partaking the forbidden fruit, he observes, "was simply an indication that man had not virtue enough to resist the temptation," so that "he must have been equally guilty in the sight of his Judge, had some miraculous interference prevented the commission of it." Now, if the dialogue between the serpent and the woman be considered as nothing more than a figurative description of the workings of her mind, it furnishes very reasonable grounds for the conclusion Mr. W. deduces; but if a literal conversation of our primitive mother with a creature of superior subtlety and intelligence were meant, the case would be materially altered. His artifices and persuasions might reasonably be expected to suggest ideas and motives very different from any that would have occurred to her, had no such extraordinary seductions been employed. It is plain, that in the note on ver. 6, Mr. W. is reasoning entirely upon the supposition that the narrative merely conveys an idea of the

moral frailty of the primitive pair, and not of their having been misled by so subtle a deceiver, as might justly be expected in a creature walking erect, and endowed with reason and speech, so artfully accosting the mother of mankind in all her original simplicity. But whence did he derive the former conclusion, but from the circumstances of the narration, (im-perceptibly to himself perhaps,) conveying to him an idea that the dialogue was allegorical, representing the secret operations of the mind, just as, I doubt not, must be his opinion of the dialogue which is described between the Lord Jesus and Satan, "that old serpent" in the wilderness? In both cases certain mental operations are represented under the simile of a dialogue, and there is, perhaps, a general moral intended in each of them. Our primitive mother, allured by the low pleasures of taste, and captivated by a fond imagination, is easily induced to violate an express command of her Creator, though surrounded by the productions of his beneficence, which she was at free liberty to partake. Our great Exemplar, on the other hand, by the energies of a matured understanding well exercised in the Scriptures which were then extant, is enabled with ease and dignity to triumph over the most powerful temptations that could be presented by the joint influences of want, vanity and worldly ambition. In both cases, moral phenomena are represented by symbols taken from the natural creation; the design, probably, being not merely to represent the temptations by which these distinguished individuals were respectively exercised, but to convey a general idea of the state and destination of the human species, in the infancy and maturity of their intellectual and moral progress. This appears the more probable, as they were severally followed by general results of the greatest importance;—the delinquency of our first parents, by the sentence to the ills of mortality common to mankind; and the fidelity of Jesus, by the promises and evidences of a universal revival. But if it be supposed that in either or both of these cases, some being of extraordinary subtlety and address, whether of the visible or the invisible world, was engaged, for the

express purpose of deluding, by fallacious statements, the analogy ceases; nor do the effects produced by dialogues of so very extraordinary a nature, appear to furnish proper grounds for the general denunciations and promises which followed in the respective cases.

Is the existence of a speaking serpent "walking erect," and afterwards "deprived of feet," more "clearly the doctrine of this chapter" than that of Satan or the devil assuming a visible shape and conversing with Jesus, is the doctrine of three of the Evangelists; or than that "he walketh up and down in the earth," and "goeth about as a roaring lion, seeking whom he may devour," is the doctrine of Peter and the author of the book of Job? But since that "old serpent, which is also called the Devil and Satan," is identified, Rev. xii. 9, with "the great red dragon, whose tail drew after it the third part of the stars of heaven;" is it not clear, that these terms must all sustain the same symbolical character? Mr. W., indeed, appears to be influenced by the assertion of Josephus, "that at that period all animals partook of the gift of speech with man," &c.; as expressing the general opinions of the Jews, and of the writer of the third chapter of Genesis in particular. But is a writer, whose credulity or desire of amusing his readers appears to have led him to record such puerilities as these, or that of the fruit of Sodom being full of ashes,—of a cow calving a lamb in the Temple,—of extracting demons from the nose, and the like, to be taken as the standard of the sentiments of an author who is recording the circumstances of an actual interposition from God, of great importance to the general interests of the human species? Dr. Lardner [*Works*, I. 488] has, with great reason and judgment, contrasted the ridiculous statements of Josephus respecting the cure of demoniacs, with the simple but rational narratives of the Evangelists; but the accounts which they give of our Saviour's temptation resemble, in many particulars, that of our primitive mother, and is probably but the counterpart of it, or another act of the same scenic representation. Taken literally, like all other symbols, they are attended with insuperable difficulties,

but under the allegorical form of man exposed to temptations, they seem susceptible of a very rational and instructive interpretation.

Mr. W. has himself, in his Note on Gen. i. 26, appealed to the vision of Micaiah, (1 Kings xxii. 19—24,) as an instance of the determinations of the Divine mind being represented by the figure of the Deity sitting in council with an assembly of spirits. This passage is, indeed, a remarkable case of the figurative use of visible imagery and dialogue, to convey a lively idea of mental operations. Mr. W. probably regards the dialogue of the Supreme Being with Satan (Job i. 7—12) as of the same figurative description as his dialogue with the evil spirit in Micaiah's vision; and analogy requires that it should be of the same description, differing only with the nature and circumstances of the mind to which it relates, in the case of the temptation of Jesus. Now that Satan and "the old serpent" are identified, appears not only from Rev. xii. 9, but from Rom. xvi. 20, and Luke x. 18, 19; and hence it follows, that the dialogue between Eve and the serpent is in like manner descriptive of the operations of her mind, and that the wounds to be inflicted on the serpent's head are of the same figurative nature, as those of which Christ and his apostle speak. The serpent must, upon this principle, represent temptation or moral evil, as the lying spirit in Micaiah's vision represents this propensity in Ahab's pretended prophets. Upon this supposition the sentence passed upon it will be of unspeakable importance to the best interests of mankind, as well as far more credible in itself, and conducive to the glory of the Creator, than "that the venomous qualities of the serpent tribe, their power and disposition to injure mankind," &c. are to be attributed to the part which the serpent took in leading Eve into the first transgression.

The manner in which the Apostle Paul personates *sin*, in the Epistle to the Romans, particularly chap. vii. vers. 8—17, so strongly resembles, and is such an evident allusion to the story of Eve and the serpent, that it furnishes a strong confirmation of the above interpretation. He represents sin as "taking occasion by the commandment to work all manner of

concupiscence," to deceive and to destroy. He ascribes the misconduct of the Jew without the aid of the gospel, to the delusions of sin, and endeavours to lay the whole weight of his guilt on this enemy, just as Eve attempted to lay the burden of hers upon the serpent. As she excused her misconduct by attributing it to the deceptions of the serpent, so he apologizes for his transgressions of the Mosaic law, by ascribing them to the delusive influence and uncontrollable power of sin. Thus, under the simile of his own person quite deluded and overcome by this internal enemy, he represents the corrupt state of the Jewish nation, maintains that it is desperate and unavoidable, and, consequently, that the new dispensation of the gospel was necessary to effect their deliverance from its power; in like manner as the special favour of God was necessary to effect the deliverance of our first parents from the consequences of the guilt into which they had been betrayed, no doubt by the same principle of delusion. As the apostle, in his unconverted state, personates the Jewish nation, so the primitive pair may be conceived as personating their race in that moral imbecility which appertains to the first stages of their social existence. It is possible that Eve's youthful fancy may have actually attributed to a serpent the artful suggestions which were in reality the work of her own imagination, just as the solitary Laplander imagines that his rein-deer can understand his discourse, and that his cat has the power of predicting future events. But admitting that the story might originate in this way, it is, nevertheless, wrought into as regular an allegory as any of the other dialogues with the principle of evil, recorded in the Scriptures; and as it terminates in a divine interposition of high importance, I can see no reason why it is not entitled to the like credit and respect which is paid to the analogous passages in any other portions of the Sacred Writings; and particularly to that of the temptation of Jesus, to which it bears precisely that resemblance which appertains to the same species of allegory, with such differences only as correspond with the differences of characters, circumstances and results. In these allego-

ries, moral phenomena are represented by visible scenery and dialogue; and the serpent is selected as the emblem of moral evil or its causes; its groveling nature, its sly, insinuating movements and its venomous bite, being apt symbols of vice. It has been the allotment of this and the two preceding chapters of Genesis to be treated with a degree of slight, as traditionary and involved in obscurity, if not in fable, by some late respectable writers. But they are not so represented any where in the Sacred Writings; and from the allusions made to them, which are not infrequent, they appear evidently to have been regarded as genuine accounts of extraordinary divine interpositions. And after all that has been objected, I must still confess myself an admirer of these primæval records, which, with a simplicity adapted to the occasion, acquaint us with the prominent circumstances of the creation, in reference to mankind and the inhabitants of this earth, and with those which relate to the introduction of moral evil. Surely it is reasonable to conclude that a divine care, if I may be allowed the expression, must have superintended the records of these in common with all the other extraordinary divine interpositions.

T. P.

SIR,

March, 1822.

IN my last [p. 65] I committed a trifling error in quoting the words of Mr. Hume. Instead of writing, "all reasoning from the relation of causes and effects," &c., I should have written, "all reasoning from the relation of cause and effect," &c.

I will avail myself of this opportunity to say another word on the nature of this relation. The question is, whether the constant conjunction of cause and effect implies that there exists between them a necessary connexion. I contend that it does. The conjunction under consideration must either be fortuitous or necessary.* If

* I am aware that a third hypothesis may be formed, namely, that the conjunction between cause and effect is arbitrary, depending on the pleasure of the Deity, by whose energy the effect is produced. But as this hypothesis would

fortuitous, then every event which takes place in the universe must be truly and properly *contingent*. How then comes it to pass that causes should not often act without being followed by their effects, and that effects should not spring up without being preceded by their causes? Moreover, as that which is contingent, or altogether independent of previous circumstances, (could it happen at all,) *may happen at one time as well as at another*, how comes it to pass that those events which we term effects uniformly follow those which we denominate causes? Whence is it, for instance, that the motion of the cricket-ball always instantly succeeds to the impulse of the bat? Are not the chances against such a succession *infinite*, unless the phenomena which are thus conjoined are necessarily connected? And will not this reasoning hold with respect to the innumerable combinations of cause and effect which take place throughout the whole of nature? Is it not then *infinitely* improbable that cause and effect should be uniformly conjoined, if they were not necessarily connected? Here, I think, we have the necessary connexion of cause and effect made out by something like *a process of the understanding*. But perhaps some sceptical philosopher may say, that the contrary hypothesis, namely, that there is no necessary connexion between cause and effect, does not involve a contradiction, and, therefore, that it may possibly be true. This inference is not quite correct. It does not follow because a proposition does not involve a contradiction, that therefore it may be true. It does indeed follow, that it may be true for any thing that we can *prove* to the contrary; but our ignorance is not an infallible criterion of possibility. Mr. Hume, I think, says, that this proposition, 'The sun will not rise to-morrow,' does not involve a contradiction; from which the intended inference doubtless is, that perhaps the sun may

only shift the notion of a cause from one thing to another, and would imply a necessary connexion between the *real* cause and the effect; it does not require a distinct consideration.

not rise to-morrow. Nor does it involve a contradiction to say, that the sun did not rise yesterday; so that had I slept through the day, I might have had some doubt whether the world was not during that period involved in total darkness. But the information of my friends would, in this case, have set me right. But who could have vouched for the truth of their information? The falsehood of the strongest testimony does not amount to a contradiction; consequently (it might be said) the strongest testimony may be false. But methinks, Sir, I hear you say, Enough of these extravagancies! I say so too, and will take my leave of them with observing, that scepticism, when in her most incredulous, or what she doubtless considers as her most *philosophic* mood, borders on the opposite extreme of puerile credulity.

E. COGAN.

P. S. Your correspondent O. P. Q. [p. 76] is desirous of information respecting John xxi. 15. The little which I have to communicate he is welcome to, and that little will concern the Greek of the passage alone. If the sense were, "Lovest thou *me* more than these?" the Greek ought to have been, ἀγαπᾷς με πλεον τῶν; I recollect but one passage in which με seems to be used as a contradistinctive, and that is Eur. Phœniss. 447, παύσαι πόνων με, καὶ σὶ, καὶ πάσαν πόλιν, but here it is easy to read παύσαι πόνων σὲ καὶ με καὶ πάσαν πόλιν. See Æschylus Sept. contra Theb. v. 240. But to return to the passage under consideration; suppose the sense to be, "Lovest thou me more than *these* love me?" the Greek is correct, and may be compared with the following passage of Aristophanes: τὸ Πλεον παρεχω βέλτιονας ἀνδράς, the construction of which is precisely similar, and the pronoun is not inserted as the nominative to παρεχω.

Bedford Row,
March 1, 1822.

SIR,
I AM pleased with the liberal manner in which your publication is conducted. I am gratified with your readiness to insert hints and plans for spreading the truth. The instance you gave last month (p. 94) of the scheme for promoting Christian know-

ledge, and training private characters for becoming public benefactors at Manchester, has encouraged me to address you on a subject that may, through a divine blessing, be useful.

I have lately been at Clifton. The secession of a Reverend Gentleman from the Established Church naturally afforded matter for conversation. Among other topics was, the opportunity thus furnished for opening a place of worship, in which a reformed Liturgy might be used. I do not consider myself competent to argue the question, which on the whole is best, extempore prayer or a printed form; but I know from experience, that those who have long been accustomed to a Liturgy do not derive the same comforts, from the minister delivering a prayer, however pious, however appropriate, they would have done, had they been able to have accompanied him with the fixed attention a printed form excites.

Far be it from my intention to detract from the admirable method in which the religious services are conducted at Lewin's Mead. I cannot sufficiently praise the zeal, the piety and the judgment shewn by the pastors of that congregation. It is not to oppose, it is to strengthen their hands that this letter is written. I do not know what are their ideas on the use of Liturgies. Nor have I any information, whether the gentleman who has joined the Unitarians would like either to reside in Bristol, or to undertake the formation of a religious society resembling that in Essex Street. I purely narrate the subjects that interested my mind when conversing with those who knew the respectability of his character, the importance of his connexions and the want of a place of worship where those persons might assemble who are dissatisfied with the Liturgy of the Established Church, and do not like to unite where extempore prayer is carried on. Many such I believe visit Clifton, and many others would join if a proper attempt were made for combining devotion with fervour, instruction with liberality, and truth with freedom of investigation.

I am not acquainted with the wealthy among the Bristol Dissenters; I know nothing of the inclination of the lower classes there, nor of the immediate

connexions of the Reverend Gentleman to whom I have before referred, except from report that they are highly respectable, or I should have been anxious whilst in the neighbourhood to have inquired, whether there might not some steps be taken for making the attempt I have suggested. It occurred to me that, through the medium of your Repository, the subject might meet the eye and awaken the attention of those who might be competent to determine the expediency of the measure I have proposed. If good is effected, my design is answered; if nothing follows, I shall have acted as my conscience directed.

I. P.

Torquay,

January 8, 1822.

SIR,
WE are taught in Scripture that "*Christ died for our sins,*" that "*we have redemption, that is, remission of sins by his blood,*" that "*we are reconciled to God by the death of his Son,*" and many other expressions are used of similar import. That words like these convey something very interesting and remarkable must be admitted by all, and there is a plainness and simplicity about them which might seem to preclude much diversity of opinion in regard to their interpretation. Yet we know that the fact is very different, and that there are few parts of scripture doctrine about which Christians are more divided.

All must allow that we may learn from them as much as this, that the end for which our Lord died was that sins might be forgiven; and, on the other hand, that the forgiveness of sins was in some sense dependent on his death. The only question, therefore, is, in what way our Lord's death promoted this end; in what way the forgiveness of sins depended on his death. Unitarians in general seem disposed to understand the matter in this way: That the death of Jesus Christ was a strong testimony to the truth of his doctrine, and a powerful incitement to repentance and virtue; that, therefore, so far as men are convinced by it of the truth of his religion, and in this way led by it to repentance and virtue; since forgiveness of sins is promised to these, it becomes the means or cause of forgiveness. In

the same sense, of course, every powerful advocate of the cause of truth and righteousness, nay the Bible itself, or any other book which is efficacious in awakening sinners to repentance, may be said to effect our redemption, and be a propitiation for our sins.

In this view the death of Christ has only an indirect or remote connexion with the forgiveness of sins, not an immediate one. It is thus: The death of Christ promotes repentance, repentance will procure forgiveness, and thus the death of Christ procures forgiveness. Moreover, according to this view, no man owes his pardon to the death of Christ, in any other light than as the occasion of that repentance and amendment which have immediately procured that pardon. If I mistake not, this is a fair representation of the prevailing opinion of Unitarians on this subject.

In proceeding to consider the justness of this opinion, I may first observe, that it must be allowed that it is quite true as far as it goes: I mean, that the death of Christ does in part procure forgiveness through the means of producing repentance, to which it is so powerful an incentive. But is not this too limited a view of its efficacy, and has it not a more direct and immediate connexion with the forgiveness of sins? Is it only in consideration of the repentance which in any case it has actually wrought in us, that we can be said to have forgiveness through the death of Christ? Now, if we consider what the Scriptures say on this subject, we may observe generally, that the connexion which they mention is immediate and direct, and neither do the sacred writers explain their meaning in the way we are considering, nor does their language bear to be so explained without a degree of violence. The best way to be sensible of this, is to consider how peculiar the language is which is used concerning Christ, and how different from any that is applied to any other prophet or preacher. "Christ died for our sins,—for the remission of our sins." It is to me a violent straining of language to say, this means only that he died to convince us of the truth, or to move us to repentance. But especially, the frequent illustration of the death of the Lord, by allusion to the sacrifices, is inconsistent

with this interpretation, inasmuch as the pardons which the sacrifices procured, followed immediately on the performance of them, and was obviously independent of any change of mind previously wrought, by the rite, upon the worshiper. So far, then, as the efficacy of our Lord's death has any analogy with that of sacrifices, it must be immediate, and not dependant on the repentance which it may have been the means of producing.

In what way then does the death of Christ lead to the remission of sins? This is not a necessary inquiry, neither can we find any formal answer to it in the Scripture. We there find the immediate connexion between these two things strongly, repeatedly and variously asserted, and brought forward as a great and prominent truth of the Gospel. We see that it was that way of reconciliation which it pleased the Father to appoint, and we have general views given us of the intention of that appointment in such words as these: "That God might be just and yet the justifier of him that believeth in Jesus." It is also said, "He gave himself for us, that he might purify unto himself a peculiar people zealous of good works." Here no doubt we see the general objects, in its tendency to promote which, the efficacy of the death of Christ, as a propitiation for sins, consisted. Its tendency to promote a just sense of the Divine authority, and a deep and lasting repentance in those whose sins are forgiven, we may thus presume to be the principal grounds of its propitiatory virtue: but yet this virtue is something very different from that of a testimony to the truth, or a pattern of righteousness. They may be said to procure remission of sins indirectly, through the means of such repentance as they may have occasioned; but this immediately, as a consideration influencing the mind of God, and that in regard to the repentance and holiness, which, *in a more extensive view*, it is calculated to promote and ensure. It is rather as a security for the future, than as the cause of what is past, that it has this efficacy.

I have thus endeavoured to shew, that the death of Christ was something beyond a testimony to the truth, or an example of righteousness; that it was truly a propitiation for sins; that

is, that it was appointed by God, as what would be, besides the repentance of the sinner, a proper provision or preparation for forgiveness. I hope I shall not be thought to imply that any thing was wanting to give efficacy to repentance. Far from it; but he who forgives the penitent may certainly prescribe the terms and mode of reconciliation. That I have advanced nothing in favour of the doctrine of satisfaction by vicarious punishment, is, I trust, evident. To conclude, let me use this illustration: A father has many children, all of whom but one have joined in an act of disobedience, and, moreover, ill-treated the dutiful child for his singularity: they become sorry for their fault; but the father prescribes, as the condition of forgiveness, that the dutiful child shall solicit pardon for the others.

If, Sir, you should favour these remarks with insertion, I hope shortly to send you a few more on the practical importance of these views.

T. F. B.

Clapton,
March 21, 1822.

SIR,

TO such of your readers as amuse themselves with conjectures on the imitations and resemblances discovered in the English poets, I beg leave to point out the probable original of that line in Pope's epitaph "On the Hon. Simon Harcourt:"

"Or gave his father grief, but when he died."

Among the resemblances mentioned by Mr. Wakefield, in his "Observations on Pope," (p. 124,) is the following, which "Hackett (II. 15) quotes from Montfaucon:

LUCIA JULIA PRISCA,
Vixit annis XXVI.
Nihil unquam peccavit
Nisi quod mortua est."

Mr. Wakefield also quotes, from an epitaph "on a stone in St. Mary Magdalen's, Bermondsey, 1694," this concluding line:

"Who never disobey'd, but in her death."

The whole epitaph, which rises above the sepulchral doggerel of the 17th century, was written on a daughter who died "in the 11th year of her

age," as I find it in "A New View of London," 1708, p. 389.

It is, however, probable that a passage, which had not occurred to Mr. Wakefield, was Pope's original. It forms part of an epitaph "in the Church of Great Wychingham, in Norfolk," on Jane, the wife of Oliver Le Neve, who died in 1704. She is said never to have grieved her husband or her friends, except by dying.

"——— *quæ viro, suisque omnibus,
Non unquam erat, nisi moriendo gravis.*"

I quote these lines from Le Neve's *Monumenta Anglicana*, (p. 85,) published in 1717, and probably well known to Pope in 1720, when he wrote the epitaph on his friend Harcourt.

In the same volume (p. 68) is another epitaph worthy of being transcribed, as excelling the common strain of such compositions. It also serves to shew, how even Christians, when under the pressure of the weightiest sorrows of mortality, are disposed, as if they credited "the fam'd fields of Heathenish bliss," to dwell with fond affection on the fancied occupations of a supposed *separate state*, (on which supposition there is, strictly speaking, no death, but an uninterrupted and improving life,) instead of trusting, like Paul, that "the dead shall live," because *Jesus died and rose again*.

"In Clapham Church, near Bedford, in memory of Ursula Taylor.

'Vicinâ hâc tacitâ tumulantur urnâ

Ursulæ filiolæ sacræ reliquiæ:

Dum vixit, Patris, formâ et indole

Vera effigies.

Pthisis utrisque fuit fatalis.

Lachrymas absterge bis vidua mater,

Patrem visit qui est cum Deo,

Et plusquam 10,000 cælestium virginum

Cætu divino splendet triumphans.

Obiit Martii 20, 1703, Ætat. 15.'"

These lines, which might have been written if the Christian doctrine of a resurrection had never been promulgated, may be thus literally translated:

Near this silent urn are deposited the dear remains of *Ursula*, a daughter who died in her tender age. While living, she was a fair resemblance of her father, in person and disposition. A consumption was fatal to both. Yet dry thy tears, twice-widowed mother; for she now beholds her father, who is

with God, and shines triumphant in the divine company of more than 10,000 celestial virgins.—From the phrase, *bis vidua mater*, it appears that *Ursula* was an only child.

Many of your readers will recollect how the author of the *Pleasures of Memory* describes a widowed mother, pensively musing over her sleeping infant till

“——— Oft she lifts the veil to trace
The father's features in the daughter's face.”

Having been led back into the 17th century, I take the liberty of adding a poetical effusion on the destruction of a Dutch fleet, in 1653, during the war between England and Holland. The lines appear in a journal of “several proceedings of Parliament,” published weekly, with the *imprimatur* of “Hen. Scobell, Clerk of the Parliament.” Articles of intelligence are occasionally introduced. One of these is an account of “a violent tempest,” on the coast of Holland, Nov. 4, 1653, “upon which occasion these verses were written,” in the true spirit of an age which ventured, with remarkable confidence, to interpret the dispensations of Providence:

“In Belgas de clede calamitosa eorum classi, viventorum et tempestatis marinæ impetu, nuper illata, in quâ (ut ajunt) multæ naves Bellicæ et hominum millia naufragio periére.

“*Carmen Duodecastichon.*

“Væ vobis Belgæ, si contrâ militat
æther,
Angligenumque Deus, ventus et occa-
nus.

Quid stratagema valet? Quid gens?
Quid bellica classis?

Si contra Christum, Christi columque
gregem.

Ah revocate gradum Batavi! desistite
bello,

Angliades non sunt gens inimica togæ.
Pro Christo pugnant, ut Christus monte
Sionis

Regnet apud Gentes, et ruat urbs Ba-
bylon.

Pandite tunc oculos Belgæ, vestigia cœli
Cernite, sit Castris, pax pietasque
redux.

Ne Deus omnipotens vobis malefacta re-
pendat,

Et pereat refragis, spesque salusque
poli.

*Augustinus Wingfieldus, Parlia-
menti Membrium.*

“Upon the Dutch, concerning a lamentable destruction which lately happened to their navy, through the force of the winds and violent assault of a sea tempest, wherein (as it is reported) many ships of war and some thousands of men perished by shipwrack.

“*A Duodecastick Verse.*

“Wo to ye Dutch, if th' elements ap-
pear

'Gainst you, and eke the Lord, then
dread and fear:

What can your plots, your nation,
ships avail,

If Christ t' oppose and's flock, ye hoist
up sail?

Repent, repent O *Holland*! cease from
wars,

The English nation are for peace, not
jars:

It's for the Lord they stand, that
Christ alone

May reign in *Sion*, and Antichrist de-
throne.

Then ope your eyes, and heavenward
set your face,

That so Gods hand may teach you
peace t' imbrace:

Least for your evil deeds, the Lord
repay,

And from heavens joys ye perish quite
away.”

Augustine Wingfield, in the *Shorter Barbone's Parliament*, (of which see XIV. 357, 358,) was one of the three representatives for Middlesex. I have paid so much respect to the memory of a quondam M. P. for our county as to attempt, in the following translation, to give his *Carmen Duodecastichon* a modern dress, not quite so uncouth as the *made English* of 1653.

Woe to the Belgians! leagued against
them see

Ocean and air, and England's Deity.

Their stratagems, their martial navies
fail:

Christ and his flock—o'er these no hosts
prevail.

Ah cease Batavians! from the contest
cease

With Albion's sons, no foes to arts of
peace.

For Christ they combat, till he reign o'er
all

On *Sion's Mount*, and *Babel's turrets* fall.

Yes, Belgians! Heaven's high providence
discern,

And quick to peace and piety return,

Or ere the Almighty's well-earn'd wrath
ye prove,

And perish, hopeless of the bliss above.

I have preserved, as you will perceive, what the former translator lost, the author's *Angligenum Deus*, a too common presumption, claiming the "Father of all the families of the earth" as peculiarly, if not exclusively, the God of *Britain*, which, according to the fond *nationality* of Watts, in his version of the 67th Psalm, is, or, at least, is to be, celebrated to "the creation's utmost bound," as the Almighty's "chosen isle," and "the favourite land."

Give me leave to remark, on the "Verses composed by a Lady," (XVI. 733,) that, though probably new to most of your readers, (as they must be interesting to all,) they are not very modern, for the ingenious authoress has been more than a century in her grave. I find those lines in Cibber's (*Shield's*) "*Lives of the Poets*," (1753, III. 201,) and there attributed to "the Hon. Mrs. Monk," daughter of Mr. Locke's friend, the justly celebrated Lord Molesworth, who thus describes her accomplishments, in a prefatory dedication to her "*Poems and Translations*," published in 1716, under the title of *Marinda* :

"In a remote country retirement, without omitting the daily care due to a large family, she not only perfectly acquired the several languages here made use of, (*Latin, Italian, Spanish and French*;) but the good morals and principles contained in those books, so as to put them in practice, as well during her life and languishing sickness, as at the hour of her death; in short, she died, not only like a Christian, but a Roman lady, and so became at once the object of the grief and comfort of her relations. I loved her more," adds Lord Molesworth, as a parent's highest commendation, "because she deserved it, than because she was mine." (*Cibber*, III. 201.)

I should not have expected that "An Old Dissenter," (p. 158,) would have considered it as correct, under an anonymous signature, and without justifying his censure by a single example, to represent Dr. Toulmin, "an industrious collector of anecdotes," from whose pen we have derived so much interesting contemporaneous biography, as "too ready to record as facts unauthenticated reports." As to the report, in question, I can safely affirm,

from distinct recollection, that there had then existed, for several years, a very common opinion, however entertained, that there were "tame Dissenters," ready to barter their rights for the smiles of a court. Among these "the Rev. Mr. Marten," who, I remember, was said to have had a friendly visit from Bishop Horsley, was conspicuous; though, I understood that "the other receivers and distributors of the *regium donum* money" had been either supplanted by Mr. Marten, or had declined to act with him, rather than that they had encouraged his courtly propensities. I trust, however, that "An Old Dissenter," unless he can be more explicit, will not persuade your readers, or, on reflection, satisfy himself, that Dr. Toulmin was eminently *credulous*, though his well-known candid temper might sometimes indulge to excess the charity that "thinketh no evil."

I take this opportunity of offering you another letter, which also remained in MS. among Mr. Wakefield's papers in 1804, because the writer was then living. Mr. George Bew was for some years Secretary of the Manchester Society, and, if I am not mistaken, a Lecturer in the *Manchester College*, now removed to York. I find by a friend's obliging information, in 1820, "that he died at Kendal some time ago," and that "there is no printed notice of him." One of your correspondents can, probably, supply the deficiency.

Mr. Wakefield, referring to Mr. Bew's Letter, (*Mem.* I. 269,) says, that his *Essay on the Origin of Alphabetical Characters* was "read to the Society at two successive meetings, published in the second volume of their *Memoirs*," and "inserted in the New Annual Register for 1795, and the *Encyclopædia Britannica*." In this *Essay*, which appeared in both editions of his *Memoirs*, Mr. Wakefield maintains, contrary to the more common notion, that *letters* were an immediate divine communication. This opinion, which is well known to have been Dr. Winder's, (*On Knowledge*, 1756, II. 30—55,) I find maintained, in 1726, in an anonymous "*Essay upon Literature*;"—proving that the Two Tables written by the Finger of God in Mount Sinai was the first Writing in the World." It is also

advocated in "Conjectural Observations on Alphabetical Writing," 1772.

J. T. RUTT.

Manchester.

DEAR SIR, *November 5, 1784.*

I have the pleasure of transmitting your diploma as an honorary member of the Literary and Philosophical Society, which I have hitherto been prevented from sending, by a variety of circumstances. Allow me, at the same time, to thank you for the satisfaction your Essay on Alphabetic Writing afforded me. Had I been favoured with a sight of it before I had occasion to treat on the subject in my Course of Lectures, I should certainly have taken the liberty to avail myself of your observations, and not only spared myself the study of some days, but, likewise, the exposure of some nonsense.

In treating on a subject so involved in obscurity, it is not to be wondered that I found much difficulty in saying any thing satisfactory; however, by the assistance of a number of authorities, I proceeded tolerably well through the known gradations of Hieroglyphic and Syllabic Writing. And though the origin of the characters of the alphabet do not seem illustrated by any historical relation that can in the least degree be depended on, yet, like most young adventurers, with more rashness than judgment, I ventured to hazard a conjecture, rather than utterly relinquish the inquiry. As (I remarked) it appeared probable that the alphabet of every language is derived from one source, I supposed it possible that the idea of substituting a character which has no similitude to the thing it is to assist in representing to the mind, might possibly take place from one of those fortuitous circumstances that oftentimes occur, and instantaneously present the accomplishment of what may in vain have exercised the most laborious study and investigation. It is needless to suggest to you that the perfecting, and even the inventing, of many of the most important things in science and the arts, have been owing to accidental and unlooked-for incidents which ingenious and intelligent people have availed themselves of, so as to determine to important disco-

veries and improvements. May we not, therefore, be authorised in conjecturing, that the figures from whence the characters of the alphabet have originated, might have been suggested from the awkward attempts towards drawing hieroglyphic characters made by some person who either had not sufficient ingenuity, or wished to spare himself the trouble of forming the necessary design? You will readily conceive the inference I made.—When once a figure that did not convey the least relative appearance to the thing it was meant to represent, or assist in representing, was, nevertheless, sufficient to give an idea of resemblance to the mind, the first difficulty would be surmounted, and the imperfect and laborious system of hieroglyphic writing would be superseded as a more perfect and simple one was formed, and which we see accomplished in the most important discovery of representing sounds and speech by the combination of alphabetic characters.

The small number of letters employed in early times (Cadmus having only introduced 16 letters, and the Etruscan alphabet, at a still earlier period, being said to consist of no more than 14 letters) is a circumstance that luckily favours my hypothesis; and to this may be added, that hieroglyphic characters were employed at the time, and even long after the use of alphabetic ones. The latter, if of human invention, must have been effected by very slow degrees, and it would, therefore, be necessary to supply their early deficiency with picturesque representations, which we may imagine might have some similitude to the hieroglyphic puzzle-papers that are put into the hands of children.

I fear from the length of this Letter that you will be induced to think me a hunter of hypotheses and fond of argument, to both which charges I must plead not guilty in general. I will, however, put an end to this page, with subscribing myself, with the truest esteem and respect,

Dear Sir,

Your most obedient Servant,

GEO. BEW.

The Rev. Mr. Wakefield.

Newcastle-under-Lyne,

March 27, 1822.

SIR,

AFTER this long delay, I feel myself able to comply with the request of your correspondent Q., pp. 665, 666, of your last volume.

And, in the first place, it may be proper for me to state, that Jamaica is the only island I visited during my late residence in the West Indies; and that my knowledge of that colony is confined to the three following parishes: * *Hanover, Westmorland* and *St. James*. I have, however, been repeatedly assured, by gentlemen who have spent many years in the island, and travelled over the greater part of it, that what I saw may safely be deemed a fair specimen of the whole. The estate upon which I lived is one of the finest in the parish of *Hanover*: at one period it contained a population of four hundred and ten slaves; but now the number is reduced to about three hundred and ninety.

The sole object of my mission was to ascertain the practicability of improving the condition of the negroes on this property, by means of religious instruction. And, with a view to render my task as easy and as agreeable as possible, I was authorized by the proprietor† to adopt my own plans of tuition; provided they should in no respect be found incompatible with the order and management of the plantation. A house was provided for me, pleasantly situated, about a mile from the negro village; and I was made quite independent of the other white people connected with the slaves. These preliminaries being settled, I and my wife embarked at Gravesend, in the ship *Ann*, late in October, 1817, and, after a tedious passage to the Land's End, and a charming run across the Atlantic, we

reached our destined harbour in the morning of the 25th of December.

It does not fall within my present design to attempt a description of the truly sublime scenery which now presented itself to our view: those who wish for a true idea of it, must cross the mighty waters. But just after the vessel came to an anchor, a circumstance occurred which, though trifling in itself, made an indelible impression on our minds. I will here relate it in as few words as possible. Three men came along-side, two of whom (a negro and a mulatto) quickly presented themselves on deck, and entered into conversation with us. We treated them as we should have done any other individuals of their appearance, not suspecting what they were, when, towards the close of the conversation, they told us we were wrong in taking them for free-men, adding, that they were slaves. The information, like an unexpected clap of thunder, chilled all the blood in our veins: it was the first time we had ever seen human nature thus fallen. But we were now to become familiar with persons of this description, for they were constantly about us during the three years and four months it was our lot to pass in the torrid regions.

It being Christmas time, we were introduced to the negroes under circumstances of the most favourable kind. Numbers of them were decked in their best attire, exhibiting a thousand marks of mirth and gladness. For, at this season of the year, they are allowed, throughout the island, a few days' liberty, which they commonly spend in dressing, dancing, feasting and singing. On these occasions they seem, indeed, almost to fancy themselves on a par with the whites; from whom they now experience great hospitality and even affability.

Shortly after we entered our new habitations, several of them came to pay their respects to us; and, with this intent, most of the slaves belonging to the estate waited upon us before the end of a fortnight. Many of them were exceedingly well dressed, and they all affected great politeness; assuring us, that they felt particularly happy to see persons of our description amongst them. They inquired after their master and mistress in En-

* All the parishes of Jamaica are of very large extent, and, in general, pretty thickly populated. *St. James* contains 25,688 slaves; *Hanover*, in which we were situated all the time we were in the island, 23,853; *Westmorland*, 21,200; and the whole island, 324,410; besides a very large number of whites, browns and blacks of free condition. See the *Jamaica Almanack* for 1821.

† Robert Hibbert, Esq., of East-Hide, near Luton, Bedfordshire.

gland. On the whole, their appearance and behaviour made a favourable impression on our minds, while, at the same time, we could not help seeing much about them calculated to excite the deepest commiseration. We questioned them respecting their families, their ages, their knowledge of good and evil, of God, of Jesus Christ, and of a life to come; but most of their answers were of a very unsatisfactory and ambiguous nature. Their ignorance on points of this kind, as may easily be imagined, is, certainly, very deplorable; yet by no means so profound as they endeavoured to make us believe. One young woman, on being asked a few questions by Mrs. C. about the Supreme Being, humourously replied that her mother had been christened, and, therefore, she left such matters to her, and did not trouble her head about them. Before they left us, they generally took care to drop a number of complaints, with respect to their temporal affairs, and to insinuate that they had a very hard overseer. But in all this there was great art and much hypocrisy. We soon discovered, that on subjects of this description they endeavoured to mislead us, in order that it might afterwards be in their power to make tools of us. They tried us, in every possible manner, and although we had been forewarned of their arts and intentions, I must own that they did succeed in getting us to believe, for a considerable time, that they were really exposed to a number of unnecessary hardships and much wanton cruelty. We, however, clearly saw, long before we returned to this country, that their testimony against persons employed to superintend them at their work is not to be relied on in ninety-nine cases out of a hundred; and that nothing short of the strictest discipline can ever keep them within any thing like due bounds. At the same time, it is not to be denied that their case is an extremely hard one; perhaps much more so than is generally imagined. Where there is slavery there must be *fear* and *force*, in spite of a thousand laws and regulations to the contrary; or even the most ardent wishes of the best masters and overseers. This will be more apparent in the sequel.

Almost immediately on our arrival on the estate, care was taken to inform the slaves, that they were all at full liberty to ask me any questions they pleased, on subjects of a religious nature, and to form themselves into a society under my directions, as soon as they felt disposed to do so. Accordingly, about eighty of them came to our house one Sunday morning for the purpose, as they said, of hearing me preach. They were all invited to come in; and I concluded that I could not do better, on such an occasion, than explain to them, in the fullest manner, the object I had in view in taking up my abode amongst them; and, at the same time, state a few particulars respecting the being and perfections of the Deity. They listened to me with more attention than I expected; yet they could not forego the temptation of, every now and then, stopping me to ask some question, or to make some observation on what was said. Those of them who had been baptized, or, as they always term it, christened, appeared to take a deeper interest in the service than the rest: they were observed to kneel during the time of prayer, and they evidently felt their imagined superiority to the uninitiated. The whole company, indeed, expressed a willingness to attend on my instructions in a regular manner; and much anxiety to obtain information on a subject of such vital importance as that of religion: but they declared, in the most positive and clamorous manner, that their master (meaning the agent for the estate) must allow them time for these things. They begged me to intercede for them, alleging that it was not, and never would be, in their power to attend in what is termed their own time. I did what I could to pacify them, and gave them to understand that I wished them to depart, and reflect on what they had heard; but before they went out, they could not forbear uttering a variety of complaints against individuals, and seemed strongly inclined to insist on the indispensable necessity of a redress of grievances. At length the house was cleared, but immediately filled again, with a second congregation of precisely the same description with the first. I repeated the service I had

just performed, and the requests and complaints, stated above, were again urged upon my attention, with great emphasis and apparent sincerity; and here ended my labours for this day. The scene was novel and tumultuous; yet I could not help thinking that it portended well. Out of so many who professed a regard for religion, I thought I might reasonably hope to find a few sincere; but I was disappointed. For even those who laid claim to the Christian name were afterwards found to be persons totally void of religious feelings, and absolutely given up to the practice of the grossest vices. Discoveries of this sort were inexpressibly painful; yet they could only be regarded as so many reasons for persevering in our experiment. As to the unbaptized, they turned out, as your readers will see hereafter, to be equally depraved, and, to a slave, wholly destitute of what might be termed a steady desire to attend to things of a spiritual nature. They were all perfectly aware that I held myself in readiness to serve them at all times, and that nothing was expected, or would be received of them, but their attendance; their master having undertaken to bear all the expenses of the mission: yet they never came to me in their own time, for many months together, with that degree of regularity which was absolutely requisite to ensure their permanent improvement. At one period a few of them did, indeed, appear to take real pleasure in hearing me read and illustrate, in a familiar manner, some of the most striking parts of the historical Scriptures. But what took their attention above all things, was the sight of some of those large plates which are bound up in Goadby's Bible. Upon these I have seen them gaze with delight and astonishment, and I doubt not that in some instances they afforded them a degree of information.

By these methods alone we endeavoured to turn their thoughts to subjects of a spiritual kind for the first six or seven months we were in Jamaica, when it was resolved to allow them half a day in a fortnight, out of Crop, for the purpose of attending on me. The manner in which this time was employed, together with the relation of some other particulars, will

constitute the subject of my letter for your next Number.

T. COOPER.

*Norwich,
March 22, 1822.*

SIR,
I AM indebted for the inclosed to Mr. Clifford, of the Theatre-Royal in this city. It is a copy of an additional letter from Mr. Fox to Secker, (then Bishop of Bristol,) which completes the correspondence with them at that period.

From Mr. Fox to the Bishop of Bristol.

*Plymouth,
May 4, 1736.*

MY LORD,

I am very sensible that an address of this kind to one in your Lordship's situation, ought to be attended with some reasonable apology; especially as it comes from a person of low rank in life, probably not thought of for many years past, and perhaps not suspected to be in the land of the living. All I can say for this liberty with your Lordship is, that I believe the same goodness and generosity which I knew to have guided your thoughts and actions eighteen or twenty years ago, do still prevail; and that I cannot think your Lordship will be offended with me, who had once the honour to be called your friend, for doing that *now*, which I had the pleasure of doing then very often.

Providence hath continued me in the same solitude and obscurity in which I was when your Lordship left England: suffer me to assure you, my Lord, and in the sincerity of my heart I say it, that the different dispositions of it in your favour hath given me unspeakable satisfaction. The same sentiments of friendship which you have often kindled in me are alive and warm; and I rejoice to see once in my life a lover of virtue and of mankind called forth to a station in which he can so well promote the interests of both.

I have long intended to indulge myself in making your Lordship some humble but sincere congratulations of this sort; but the belief that your Lordship's time and thoughts being employed in things of consequence hath made me afraid of being troublesome. I hope, my Lord, you will accept this as it is meant, and not impute it to the low vanity of making myself known; with which (if any thing can be remembered of me) you never knew me tainted.

I heartily wish your Lordship a long and happy continuance in your station; and beg leave, with all becoming deference

and respect, to conclude this in your own words to me in 1717, that I am, and hope ever shall be,

Yours and virtue's Friend,
JOHN FOX.

Then follows his Lordship's answer, May 8th, 1736.*

Mr. Clifford has in his possession some other memoirs by Mr. Fox, of the times in which he lived.†

G. SOTHERN.

Leicester,
April 3, 1822.

SIR,

THE angry feeling which your correspondent *Homo* has manifested towards Mr. Hall in your last Repository, (p. 168,) appears to me to be entirely groundless, for I cannot find a single word in the original edition of the "Apology" concerning Dr. Priestley, that is omitted in the last edition. I think he must have had in his memory two passages contained in Mr. Hall's publication entitled "Christianity consistent with a Love of Freedom,"‡ and have forgotten the work in which they appeared. The first of the passages I refer to runs thus :

"The religious tenets of Dr. Priestley appear to me erroneous in the extreme, but I should be sorry to suffer any difference of sentiment to diminish my sensibility to virtue, or my admiration of genius. From him the poisoned arrow will fall pointless. His enlightened and active mind, his unwearied assiduity, the extent of his researches, the light he has poured into almost every department of science, will be the admiration of that period when the greater part of those who have favoured, or those who have opposed him, will be alike forgotten. Distinguished merit will ever rise superior to oppression, and will draw lustre from reproach. The vapours which gather round the rising sun, and follow it in its course, seldom fail at the close of it to form a magnificent theatre for its reception, and to invest with variegated tints and with a softened effulgence the luminary which they cannot hide."

* For which see Vol. XVI. p. 634. Ed.

† We should be still further obliged to our correspondent could he procure for us a sight of these Memoirs, with the liberty of using any part of them which may suit our purpose. Ed.

‡ On occasion of a Sermon published by the Rev. John Clayton, 1791. Ed.

In the other passage he keenly rebukes Mr. Clayton for having intimated to his congregation that the Birmingham Riots were a *judgment*, and advises him not to suffer this itch for interpreting the counsels of Heaven to grow upon him, and concludes thus :

"The best use he could make of his mantle would be to bequeath it to the use of posterity, as for the want of it I am afraid they will be in danger of falling into some very unhappy mistakes. To their unenlightened eyes it will appear a reproach, that in the eighteenth century, an age that boasts its science and improvement, the first philosopher in Europe, of a character unblemished, and of manners the most mild and gentle, should be torn from his family, and obliged to flee, an outcast and a fugitive, from the murderous hands of a frantic rabble; but when they learn that there were not wanting teachers of religion who secretly triumphed in these barbarities, they will pause for a moment, and imagine they are reading the history of Goths or of Vandals. Erroneous as such a judgment must appear in the eyes of Mr. Clayton, nothing but a ray of his supernatural light could enable us to form a juster decision. Dr. Priestley and his friends are not the first that have suffered in a public cause; and when we recollect, that those who have sustained similar disasters have been generally conspicuous for a superior sanctity of character, what but an acquaintance with the counsels of Heaven can enable us to distinguish between these two classes of sufferers, and whilst one are the favourites of God, to discern in the other the objects of his vengeance. When we contemplate this extraordinary endowment, we are no longer surprised at the superiority he assumes through the whole of his discourse, nor at that air of confusion and disorder which appears in it, both of which we impute to his dwelling so much in the insufferable light, and amidst the corrutions and flashes of the divine glory; a sublime but perilous situation, described with great force and beauty by Mr. Gray :

"He pass'd the flaming bounds of place and time :

The living throne, the sapphire blaze,
Where angels tremble, while they gaze,
He saw; but, blasted with excess of light,

Closed his eyes in endless night."

To these glowing eulogies on the illustrious Priestley, may be added

those contained in the "Apology" and in the passage from the "Reply" quoted in your last Number, (p. 183,) and I should be glad to learn, Sir, what stronger evidence can be given of reverence for living or departed genius and moral excellence? I yield not to Homo, or to any man, in admiration or affectionate remembrance of the splendid character and exalted virtues of Dr. Priestley, and no difference in our religious creeds can lessen my reverence for the transcendent abilities, fervent piety and exemplary and useful life of Mr. Hall.

T. M.

SIR,

March 21, 1822.

FROM the very liberal, candid and explicit letter of Dr. J. P. Smith, lately inserted in your Repository, [p. 37.] we may draw this important conclusion, viz., That the modern reasoning orthodox are to be considered as utterly renouncing and disclaiming that strange and unintelligible phraseology adopted by some pious writers and divines in their representations of the *Athanasian doctrine*, in terms, according to the worthy Doctor, "*of deliberate and studied confusion; laboured antithesis and extravagant hyperbole*:" that is, in plainer terms, in language both absurd and mischievous: for every thing that is extravagant in religion, and urged with a grave face, must be of mischievous tendency. It is in this view, as I conceive, that Mr. Belsham has considered the subject; and, indeed, it is only on the supposition, that these writers thought no reader of common sense would take them *literally*, that we can possibly vindicate their integrity.

But, without entering into the main question, which is continually before you; my chief design at present is to request your insertion of a few passages from some eminent orthodox divines, respecting the human nature of our Lord, which, in addition to the quotation by Dr. Smith, will serve to shew, that, in their serious moments and when not disposed to *play the orator*, they could speak very *rationaly* upon this important subject.

"Nothing is absolutely perfect but God: in comparison of whom, the highest and most exalted of all creatures is and will be eternally imperfect and de-

fective. 'The heavens are not clean in his sight, and he chargeth even his angels with folly.' Even the *Man Christ Jesus* shall for ever fall short of the perfection of the Divine Nature to which he is united, and, in this sense, will be *imperfect for ever*."—*Watts's Death and Heaven*, 1722.

"Even the human nature of Christ cannot comprehend God; for Christ's human nature, being *but a creature*, therefore his human understanding, though enlarged beyond that of any mere creature, yet, *absolutely* considered, is but of a finite capacity, and so bears *no proportion* to the infinite majesty of God. Though his human nature, being straitly united to the Divine Nature in his person, doth behold the essence of God, yet it cannot comprehend it: 'Vidit Deum, *ὅλον ἀλλ' οὐκ ὅλως*.' Christ, as man, sees *whole* God, but he doth not see him *wholly and fully*."—*Wisheart's Theologia*, 1716.

"Some have fancied that Christ was pleased to take something from every condition of man; taking immunity from sin, from Adam's state of innocence; punishment and misery from the state of Adam fallen; the fulness of grace from the state of renovation; and perfect contemplation of the Divinity and beatific joys, from the state of comprehension and the blessedness of heaven; meaning that the humanity of our Lord did, in the sharpest extremities of his passion, behold the face of God, and communicate in glory. But I consider, that, although the two natures of Christ were knit by a mysterious union into one person; yet, *the natures still retain their incommunicable properties*. And, therefore, though the human nature was united to the Divine, it does not infer, that it must in all instances partake of the Divine felicities, which in God are essential; to man communicated without necessity, and by an arbitrary dispensation. Add to this, that many excellencies and virtues were in the soul of Christ, which could not consist with the state of glorified and beatified persons: such as poverty of spirit, hope, &c., which suppose a state of pilgrimage; that is, a condition imperfect, and in order to something better. Thus, his present life was a state of *merit and work*, and, as a reward of it, he was *crowned* with glory and immortality; he was made Lord of all creatures, the first-fruits of the resurrection, and the prince and head of the universal church; and because this was his *recompence*, and the fruits of his humility and obedience, it is certain it was not a necessary consequence, and a *natural efflux* of the personal union. This, I have said, that we

may not in our esteem *lessen* the suffering of our Lord, by thinking he had the supports of actual glory in the midst of his sufferings. For there is no one minute or ray of *this*, but its fruition must outweigh the greatest calamities and the spirit of pain from all the infelicities in the world: and it was not possible that the soul of Jesus should *at once* be ravished with glory, and abated with pains grievous and afflictive.

On the other hand, some say that the soul of Jesus on the cross suffered the pains of *hell*, and all the torments of the damned; and that without *such sufferings* he could not pay the price which God's wrath should demand of us. But the same argument which reproves *the one*, doth also reprehend *the other*. For *the hope* that was the support of Jesus, as it confesses an imperfection not consistent with the state of glory, so it excludes *the despair* of torment proper to accursed souls. Our Lord suffered the whole condition of humanity, *sin only excepted*, and freed us from hell, with suffering those sad pains: and merited heaven for his own *humanity* as the head, and all faithful people as the members of his mystical body; and, therefore, his life *here* was only a state of pilgrimage, not at all trimmed with beatific glories. *Much less* was he ever in the state of *hell*, or upon the cross felt the torment and formal misery of damned spirits; because it is impossible that Christ should *despair*, and without despair it is impossible there should be a *hell*.—*Bishop Taylor's Life of Christ*.

From these and similar passages which might be produced, it should seem that "The Man Christ Jesus" of these writers, is the same individual being that is received and acknowledged by their opponents; even "a prophet, mighty in word and deed before God and all the people;" and they are well calculated to bring serious persons of different sentiments nearer together; and, perhaps, to inquire, what they are disputing about. And let none of your *eagle-eyed* correspondents think that I am an advocate for *Latitudinarianism* in the concerns of religion, or an amalgamation of opinions utterly discordant: I only say, with *Dr. Whichcote*, that "religious disputes would much sooner come to an end, if none but wise and good men had the management of them."

By the way, would it not tend much to the promotion of amicable controversy, if we were to substitute plain

and decisive terms in the room of those which are obscure and equivocal? The "*Trinity*," and the "*divinity of Christ*," are of this latter class. When it is said a man rejects the doctrine of the *Trinity*, an ignorant, but well-meaning Churchman, immediately concludes, that he rejects the *Christian religion* altogether; but when you *explain*, that he only does not hold the *Athanasian doctrine*, the other replies—No more do I, for I never could understand it! It was said in public company, that a worthy Alderman, lately deceased, "neither believed in God nor devil:" but all the *argument* produced on the occasion was, that he attended at a chapel not a hundred miles from Temple Bar; and, probably, with such profound disciples, the whole congregation and its worthy pastor were included in the same predicament.

The *Trinity* of Dr. Clarke, Whichcote, Salter, Courayer and others, is "that doctrine which was revealed by God the Father, preached by his Son Jesus Christ, and confirmed by the gifts of the Holy Spirit; and the *divinity of Christ*, as implying his *divine mission*, and all that the New Testament hath clearly and unequivocally declared concerning him, is the belief of all Christians. Even Archbishop Tillotson, though perhaps more orthodox on this point than these great men, heartily wished "a riddance" of the Athanasian Creed; and it is eminently disgraceful, in the present state of religious knowledge, that the *damnatory clauses*, at least, of this Creed, should be suffered in a Protestant Church to remain on the rubrick, for "the curse causeless shall not come." J. L.

Chichester,

February 4, 1822.

SIR,

UNITARIANS, as a body, do not, I think, patronize Bible Societies; and it may be presumed, from the extract from the Report of the Parent Institution, given in your last Repository, [pp. 30, 31,] that it is at length determined that their co-operation in circulating the Scriptures is not agreeable to their orthodox brethren: if not, it was surely ill-judged to introduce into that report a tenet which really, it might be imagined, every reasonable man would scout, as being a foul libel on the benevolent

Creator. Some Unitarians, however, are members of these societies, and they may chance to take the Repository, and be able, through its pages, to inform me, how they can acquit themselves of duplicity, while they circulate the common version of the Scriptures, for pretending *that they circulate the Scriptures without note or comment.*

I think no book can be more fit for circulation than the Scriptures; and, at a meeting of an auxiliary Bible Society, not long since held in Sussex, on hearing one of the orthodox orators expatiate on the necessity of all men having the words of eternal life in their hands, that they may not be seduced by false commentaries, but may be ever able to see the innate depravity of our nature, in the language of the prophet himself, that "the heart is deceitful above all things, and desperately wicked," I was almost going to enrol my name among the other members, for I felt anxious to have some hand in circulating the antidote to this tenet, in the words of him who was greater than previous prophets, who regarded with kindness little children, because of such (notwithstanding, of course, their wicked hearts) was the kingdom of heaven. Unfortunately for my incipient resolution, the next orator largely expatiated on the excellence of the institution, in uniting in its support all parties, by circulating the Scriptures *without note or comment.* I instantly felt paralyzed, as to any exertion in behalf of the Society, from what appeared to me to be duplicity in the reverend pleader, and I believe my nerves or senses have not recovered from the shock they then received, for I still feel a sort of horror at the ignorance or want of principle of the man who would send our received version of the Scriptures among the Kamschatkans, as *the genuine, revealed word of God, without note or comment.*

To send, under such a title, Scriptures containing, as does the commonly received version, the famous text of the Heavenly Witnesses, appears to me to be unpardonable; for, notwithstanding Bishop Burgess has volunteered his services in defence of an old friend, there is little reason to believe that he will be able to tear from the front of that friend the word "impostor,"

which Porson and his learned associates have indelibly affixed there. If this text be not genuine, it is in effect a note and comment to all intents and purposes; nay, it is infinitely worse, because it does not appear with the modesty of a note or comment, but as a legitimate member of the sacred volume.

But, surely, not to insist on doubtful passages, the "heads of chapters" act in some cases as notes and comments: they do not belong to the revealed word of God: where can be the honesty of circulating them as such? We are decidedly led by the summary prefixed to the first chapter of the Gospel by John, to consider Jesus as a Divine Being, but whether the *chapter* teaches this doctrine or not, remains as yet quite undecided among the learned. I cannot say I have seen any observations leading me to think that by the term *logos* or word, the *personal nature* of our Lord was intended. It probably does refer to that growing revelation, or gospel, of which he was the conveyer from the bosom of his Father to mankind. When the apostle talks of the word or *logos* of God, not being bound; when he commends the converts to the word or *logos* of his grace, he can hardly be considered as in the least having in his mind the *personal nature* of Jesus; nor do I perceive that there is any solid ground for imagining it as being referred to in the first chapter of the Gospel. Be this as it may, the summary of contents takes upon itself to solve this difficulty, and to dispel this doubt. Hence it has all the tendency of a note and comment, the professed object of which is to render more intelligible, than it otherwise is, the text; though it sometimes happens, as may, perhaps, be the case with the summary above referred to, that it darkens counsel with words without knowledge.

If, Sir, any of your intelligent correspondents can convince me that my feelings as above stated are erroneous, I shall be very thankful; and as I see this week, by the Hampshire Telegraph, a Ladies' Bible Society has been established lately at Newport in the Isle of Wight, which some Unitarians, if I mistake not, patronize, and where their ears heard from a Mr. Dudley, from the Parent Society, the

old story of "no note and comment," I am not without hope that I may receive this benefit. I must, however, just hint, that should I be thus enlightened, I do not promise to become a very ample contributor to the funds of these institutions, for though I think no book so important for circulation as the Bible, I am not quite satisfied, that the union of Conformists and Nonconformists, for even this glorious object, is desirable. I have heard, at the meetings which I have attended, a great deal *said* on the glorious spectacle there exhibited, of zealous Christians forgetting their points of difference, to co-operate for this grand object; but I think I see no particular affection engendered in the bosom of the High-Church Priest toward his Dissenting neighbour, by their annually speechifying in succession on the subject of the Bible; while there is great danger of the descendants of the venerable Puritans becoming insensible to the value of those principles for which their ancestors braved tribulation and death, if through the means of these occasional meetings, they become familiar with the smiles and favours of nobility.

I acknowledge myself at times doubtful of the correctness of my conclusions, relative to the disingenuousness of the members of our Bible Societies, from the circumstance that among the supporters of them, are members of the Society of Friends, who we know are so scrupulous of appearing to approach to falsehood, that they will not call the months by the names usually allotted to them, but persist in terming them the first, second or third month, &c. It is indeed true, that the Friends, though an excellent body of people in many respects, are not remarkable for the extent of their religious inquiries, nor for depth of general knowledge; but I presume they must be aware that the summary prefixed to the chapters of our version, nay, even the division of chapters itself, were not in those Scriptures from which ours were rendered into English. This knowledge is not, however, always found where it might be fairly expected; for I remember hearing a young minister, when discoursing on the excellence of charity, remark, among other things, that the apostle felt its worth so much,

that, in his Epistle to the Corinthians, he not only thought it right to devote one chapter to the enumeration of its qualities, *but absolutely began a second with this interesting subject.*

It is really, Mr. Editor, hardly possible to conceive to what pitch of intellectual glory and enjoyment the poor South-Sea Islanders may attain, when taught by Missionaries deeply read, as was the above minister, with our Scriptures, as now circulated without note and comment, in their hands.

NON CON.

SIR,

April 10, 1822.

ILATELY observed in Mr. Cobbett's *Register* for February 2nd last, that among his reasons which he assigns, in his Letter to Mr. Carlile, for a "dislike to republican government," he alleges the following recent instance of persecution:

"In the year 1819, a man was tried in New Jersey, under the act of King William III., *for impugning the Holy Trinity*, found guilty, and punished by imprisonment in the common gaol."

I quote this passage with the hope that one of your *transatlantic* correspondents, if not a correspondent on this side the water, may furnish you with some particulars respecting this modern enforcement of a barbarous statute which disgraced a *regal*, and very ill becomes a *republican*, government. It is indeed a statute on a subject so remote from the fair objects of national convention, as to be only worthy of a government in which "priests are instructed to teach speculative despotism, and graft on religious affections, systems of civil tyranny." Such, according to Oatharine Macaulay, was the government of Charles I., before his royal propensities were effectually controlled by the *Long Parliament*.

GAMALIEL.

Sylva Biographica.

(Continued from XVI. 667.)

VII.

NO. 226. ISAAC AMBROSE, a minister's son, was born in Lancashire, became a *Batler** of Brazen-Nose College, in 1621, aged 17, took

* "A scholar that battles or scores for diet in the University." *Dict. Anglo-Brit.* 1715, *in voco.*

one degree in Arts, holy orders, had some little cure in his own country conferred on him, and afterwards relief from William Earl of Bedford, * who caused him also, if I mistake not, to be put into the list of his Majesty's preachers appointed for the county of Lancaster.

Afterwards, upon the change of times, he sided with the Presbyterians, then dominant, took the *covenant*, † became a preacher of the gospel at

* "Created Marquis of Tavistock and Duke of Bedford in 1694." He was the father of William Lord Russel, whom that royal profligate Charles II. sacrificed in 1683 to his brother's malignity. To the Earl of Bedford is attributed the following severe but well-merited reproof: when James II. applied to him in 1688 for his assistance, the Earl excused himself, now an old man, but added, that he had once a son who might have served the King in his extremity.

† "The Solemn League and Covenant" in 1643. See Oldmixon's *Stuarts* (1740) 238, 239; *Parl. Hist.* XII. 402, 403. *Whitelocke* gives the following account:

"Sept. 25, 1643. Both Houses, with the *Assembly of Divines and Scots Commissioners*, met in St. Margaret's Church, Westminster, where Mr. White, one of the Assembly, prayed an hour to prepare them for taking the Covenant, then Mr. Nye, in the pulpit, made some observations touching the Covenant, shewing the warrant of it from Scripture, the examples of it since the creation, and the benefit to the Church.

"Mr. Henderson, one of the Scots Commissioners, concluded in a declaration of what the Scots had done, and the good they had received by such covenants, and then he shewed the prevalency of ill counsels about the King, the resolutions of the states of Scotland to assist the Parliament of England.

"Then Mr. Nye, in the pulpit, read the Covenant, and all present held up their hands, in testimony of their assent to it; and afterwards, in the several houses, subscribed their names in a parchment roll, where the Covenant was written: the Divines of the Assembly and the Scots Commissioners likewise subscribed the Covenant, and then Dr. Gouge, in the pulpit, prayed for a blessing upon it.

"The House ordered the Covenant to be taken the next Lord's-day, by all persons in their respective parishes, and the ministers to exhort them to it."—*Mem.* (1682) p. 70.

VOL. XVII.

2 G

Garstang, * and afterwards at Preston in Amounderness, in his own country; a zealous man for carrying on the *beloved cause*, and active against the orthodox clergy, when he was appointed an assistant to the commissioners for the ejecting of such whom they then (1654, 2 *Oliver Protector*) called scandalous and ignorant ministers and schoolmasters. He hath written:

"*Prima, media et ultima*; or the first, middle and last Things; wherein is set forth, 1. The Doctrine of Regeneration, or the New Birth. 2. The Practice of Sanctification, in the Means, Duties, Ordinances, both private and public, for continuance and increase of a godly Life. † 3. Certain Medita-

* Whence he was ejected in 1662, though it appears he had no insurmountable objection to the Liturgy. "A little after the King's restoration," says Calamy, "there was a meeting of above twenty ministers at Bolton, to consult what course to take. Mr. Ambrose and Mr. Cole, of Preston, declared before them all, that they could read the Common Prayer, and should do it, the state of their places requiring it, in which otherwise their service was necessarily at present at an end."—*Account*, (1713,) p. 409.

† This is probably the *book* mentioned in the following interesting narrative by Mr. Benjamin Bennet:

"A number of young men in the town of Newcastle (about thirty) met together once a week for mutual assistance and improvement in religion; for which purpose they spent some time in prayer and conference, having subscribed a paper containing rules for the better ordering such a society, and the work to be done in it; taken out of a book of Mr. Isaac Ambrose's. One of the society, upon what inducement he best knows, turns informer; and having a copy of this dangerous paper, with the names of the subscribers, makes a discovery, and the whole matter was laid before Judge Jefferies at the assizes.

"The offenders (some of whom are found in Court, and others of them brought in by the sheriff) are presented before his Lordship's tribunal: such as know his Lordship's character will easily imagine (and some well remember it) with how much indignation and contempt he would look down upon these young men. One of them, Mr. Thomas Verner, who had but a mean aspect at best, (and the work he was taken from

tions of Man's Misery, in his Life, Death, Judgment and Execution: as also of God's Mercy in our Redemption and Salvation."

The *Prima* and *Ultima* were printed 1640. The *Media* is chiefly taken out of the most eminently pious and learned writings of our native practical divines, with additions of *Ambrose's* composition. It was first printed in 1650. The authors, whom he doth abridge in the said *Media*, are mostly Separatists, and it is licensed by Mr. Charles Herle,* and recommended to the world by John Angier,† Thomas

made him appear at that time meaner than ordinary,) his Lordship was pleased to single out, no question, to triumph over his ignorance, and thereby expose all the rest. "Can you read, Sirrah?" says he. "Yes, my Lord," answers Mr. Verner. "Reach him the book," says the Judge. The Clerk reaches him his *Latin Testament*. The young man begins to read *Matt. vii. 1, 2*, (it being the first place he cast his eye upon, without any design in him, as he affirmed afterwards,) *Ne judicate, ne judicemini*, &c. "Construe it, Sirrah," says the Judge; which he did: "Judge not, lest ye be judged; for with what judgment ye judge, ye shall be judged." Upon which, it is said, his Lordship was a little struck, and sat in a pause for some while.

"The issue of the matter was this: That the young men, though never tried, were sent to jail, where they lay above a year, (i. e. from the assizes in 1684 till February, 1685,) when they were admitted to bail. And at the next assizes after (viz. 1686) were called upon and set at liberty."—*Memorial of the Reformation*, ed. 2, (1721,) pp. 362, 363.

* "Rector," says Wood, "of one of the richest churches in England, which is at Winwick, in Lancashire—elected one of the Assembly of Divines in 1643, being then a frequent preacher before the Long Parliament," by whom, "in 1646, he was voted Prolocutor, after the death of Twisse. In 1647, he, with Stephen Marshall, went with certain Commissioners appointed by the Parliament into Scotland, to give them a right understanding of the affairs of England.—After the King was beheaded, he returned to his rectory of Winwick," where "he died and was buried in 1659."—*Athen. Oxon.* II. 151, 152.

† "Born at Dedham, in Essex," and "educated in Cambridge." He was ejected from Denton in 1662, but by the

Johnson,* and John Waite, B.D., in their respective epistles before it.

"Redeeming the Time; Sermon on *Ephes. v. 16*," 1658. "Looking unto Jesus: A View of the everlasting Gospel; or the Soul's Eyeing of Jesus, as carrying on the great Work of Man's Salvation," 1658. In the penning of which he took most delight, as being a subject, as he complains, almost wholly neglected by all others.

"Warre with Devils; Ministration of, and Communion with, Angels." At the end of this treatise are subjoined two letters; the first written by Richard Baxter, dated at London, 29th November, 1661, and the other by William Cole, dated at Preston, 8th October, 1661.† He hath also a sermon extant, preached at the funeral of Lady Houghton.

He died suddenly of an apoplexy,‡ as I have heard, but when, I know not. (*Athen. Oxon.*)

VIII.

No. 230. RICHARD BYFIELD, half-

connivance of the bishop and the justices "continued preaching in his private chapel" till his death, in 1677, aged 72. See Calamy's *Account*, 395.

* "Master Herl," "Master Anger," and "Master Thomas Johnson," are named with "Master Ambrose," and six others, as assistants to the Commissioners "for the county of Lancaster." See the *Ordinance*, 1654.

† Calamy says "he was turned out of Preston, but afterwards conformed, and was lecturer of Dedham, in Essex."—*Account*, p. 410.

‡ "In 1664, aged 72. He lived in the latter part of his life at Preston, and when his end drew near, was very sensible of it. Having taken his leave of many of his friends abroad, with unusual solemnity, as if he foresaw that he should see them no more, he came home to Preston from Bolton, and set all things in order. In a little time some of his hearers came from Garstang to visit him. He discoursed freely with them, gave them good counsel, told them he was now ready whenever his Lord should call, and that he had finished all he designed to write; having the night before sent away his discourse concerning *Angels* to the press. He accompanied his friends to their horses, and when he came back, shut himself in his parlour, the place of his soliloquy, meditation and prayer;

brother to Nicholas Byfield,* was born in *Worcestershire*, and at 16 years of age, in 1615, became either a servitor or batler † of Queen's College. Taking the Degrees of Arts, he left the University, and through some petite employments, (of which the curacy or lectureship of Islesworth was one,) became rector of Long Ditton, in Surry, a leading man for carrying on the *blessed cause*, a reformer of his church, of superstition, (as he called it,) by plucking up the steps leading to the altar, and levelling it lower than the rest of the chancel; by denying his parishioners (particularly his patron ‡ that gave him Long Ditton) the

sacrament, unless they would take it in any way, except kneeling, &c.

He was one of the Assembly of Divines, a great covenanter, an eager preacher against bishops, ceremonies, and being a frequent and constant holder forth, was followed by those of the vicinity, especially such who were of his persuasion. In 1654 he was appointed an assistant to the commissioners of Surry, and was not wanting in any thing whereby he might express his zeal for the aforesaid cause. His works are these:

"The Light of Faith and Way of Holiness, shewing how and what to believe in all Estates and Conditions," 1630.

"Doctrine of the Sabbath vindicated: or a Confutation of a *Treatise of the Sabbath*. Written by Mr. Edward Brerewoo * against Mr. Nicholas Byfield," 1632.

they thought he stayed long, and so opened the door, and found him just expiring.

"It was his usual custom, once in a year, for the space of a month, to retire into a little hut in a wood, and avoiding all human converse, to devote himself to contemplation.—His works were printed altogether, in folio, in 1689."—*Calamy's Account*, p. 410.

* "Of Exeter College.—He left the University to go into Ireland; but at Chester he was, upon the delivery of a noted Sermon, invited to be pastor of St. Peter's Church there.—At length he had the benefice of Islesworth conferred on him, where he died in 1622, aged 44. His writings shew him to have been a person of great parts, industry and readiness.

"He left behind him a son named Adoniram Byfield, who became first known for the love he bore to the *righteous cause*, by being chaplain to Col. Cholmondeley's regiment in the army of Robert Earl of Essex in 1642, and soon after for his being one of the scribes to the Assembly of Divines, and a most zealous covenanter. He was afterwards minister of Collingborn in Wilts, and assistant to the Commissioners of that county, 1654. He died about the time of his Majesty's restoration."—*Wood*, i. 402, ii. 230.

† See *supra*, p. 224.

‡ Sir John Evelyn. On occasion of "a great difference" between them, "about repairing the Church," *Calamy* gives the following particulars:

"Mr. Byfield went to Oliver Cromwell (who was at that time Protector) and complained of his patron. He contrived how to get them both with him together, and at length having compassed it, found their account agreed exactly, except in one thing. For Sir John charged Mr. Byfield

with reflecting upon him in his sermons. Whereupon Oliver told Mr. Byfield it was very ill done; for that Sir John was a man of honour in his country; and if he had done any thing amiss, he ought to have told him of it privately, and with respect. Mr. Byfield took God to witness, that he had never designed any reflection upon him in his sermons, and he did it with that solemnity and seriousness that Oliver believed him. And thereupon turning to Sir John Evelyn, 'Sir,' said he, 'I doubt there is something indeed amiss: the word of God is penetrating, and finds you out. Search your ways.' This he spake so pathetically, and with such plenty of tears, that both Sir John and Mr. Byfield, and the rest that were present fell to weeping also. He made them good friends before parting: He saw them shake hands, and embrace each other before he dismissed them. To bind the friendship the faster, Oliver asked Sir John what it would cost to repair the church? He told him the workmen reckoned it would cost 200*l*. He called for his secretary Malin, and gave him orders to pay Sir John Evelyn 100*l*. towards the repair of the church. 'And now, Sir,' said he, 'I hope you'll pay or raise the other hundred;' which he thankfully undertook to do. And they lived very amicably afterwards."—*Account*, pp. 664, 665.

* Now principally known by his "Enquiries touching the Diversity of Languages and Religion through the chief Parts of the World," first published in 1614, the year after the author's decease, at Gre-

"The Power of the Christ of God; or a Treatise of the Power, as it is originally in God the Father, and by him given to Christ his Son," &c., 1641.

Several Sermons, as, 1. "Zion's Answer to the Nation's Embassadors," &c.: Fast Sermon before the House of Commons, 25th June, 1645, * on *Isaiah* xiv. 32. 2. "Sermon on 1 *Cor.* iii. 17," 1653.

"The Gospel's Glory, without Prejudice to the Law, shining forth in the Glory of God the Father, Son, and Holy Ghost, for the Salvation of Sinners, who through Grace do believe, according to the Draught of the Apostle Paul in *Rom.* iii. 34," 1659.

Whether any other matters were by him published, I know not, nor any thing else of him, only that after he had been ejected from Long Ditton for Nonconformity, he retired to Mortlake in Surry, where, dying in 1664, he was buried in the church there, leaving this character behind him,

sham College, where he was Professor of Astronomy. See Ward's *Lives*, pp. 74—76. It is remarkable that this learned person has no place in the *Biog. Brit.*

Edward Brerewood was a native of Chester, and sometimes an auditor of N. Byfield, against whose *sabbatical* notions he wrote "A Treatise of the Sabbath," which coming in MS. into the hands of N. Byfield, and by him answered, was replied upon by *Brerewood*, in 'A Second Treatise of the Sabbath.'—John Ley wrote partly against him in his *Sunday a Sabbath*. An old and zealous Puritan, named Theophilus Brabourne, an obscure schoolmaster, or, as some say, a minister of Suffolk, was very stiff for a Sabbath, in his books published 1628 and 1631.—Thomas Broad, who was esteemed an *Anti-Sabbatarian*, did write almost to the same effect that Brerewood did."

Brerewood "never published any thing while he enjoyed this earthly tabernacle, yet, to avoid the fruitless curiosity of that which some take upon them, to know only that they may know, he was ever most ready in private, either by conference or writing, to instruct others, repairing unto them, if they were desirous of his resolution, in any doubtful points of learning within the ample circuit of his deep apprehension."—*Wood*, I. 332, 333.

* The day of "the Monthly Fast." *Whitelocke*, p. 147. (*Lignarius*.)

among the *godly*, and such that frequented his conventicles, that he was a pious, good and harmless man." (*Athen. Oxon.*)

LIGNARIUS.

Liverpool,

April 6, 1822.

SIR,

YOUR correspondent *Senior* (p. 167) endeavoured to point out the advantages of *Presbyterianism* in Ireland. Circumstances may, perhaps, exist in that country, which render useful or even necessary some kind of church government, which elsewhere would be deemed decidedly hostile to that liberty "wherewith Christ has made us free;" but I have been misinformed if the Irish Synods are merely "tribunals for the preservation of temporal funds and property."

"No creed," says *Senior*, "is imposed; no authority is assumed over conscience; no absolute power of decision, but simply the Christian right and duty of exhorting, of admonishing, of warning." In opposition to these assertions, I have been led to believe, from good authority, that these ecclesiastical bodies have the power of putting down religious discussion whenever they please, for by their laws, if I am not mistaken, no book or tract involving theological opinion can be published, unless the MS. first undergoes the inspection of the Presbytery, who can withhold certain pecuniary benefits from those who are hardy enough to resist their mandates. Here is "authority over conscience" with a vengeance, and a pretty effectual damper it has been to all reform beyond a certain defined limit, prescribed by the warrant of individuals. In short, religious information and inquiry is at as low an ebb in Ireland as can well be conceived; nor will it be otherwise till the unhallowed shackles of ecclesiastical domination be totally broken, and consigned to the darkness whence they sprung.

Were our brethren in the Sister Kingdom to resolve on thus emancipating themselves, I believe the energy of *truth* and *right reason* would do more for them, than calling in the unscriptural aid of constituted authorities to propagate *Presbyterianism*; nor would the assistance of the "*Church of Scotland*," which is invoked in one of their recent reports,

be thought at all essential for the preservation of a system "whose builder and maker is God." JUNIOR.

SIR, April 4, 1822.

THE references in your last Number to Dr. Priestley's latter days in England, have reminded me of a design to offer you a MS., never printed, which has been long in my possession. It is a copy and, I believe, a very correct one, of a speech delivered 30 years ago, at a general meeting in London, consisting of Delegates from the Dissenters in the country, united with a committee from the *deputies*, to concert measures for renewing their application to Parliament for a repeal of the Corporation and Test Acts.

The speaker was a delegate from a large county, abounding with Dissenters, who were, almost exclusively, *Calvinistic*. The question discussed was, the propriety of addressing Dr. Priestley and the Dissenters at Birmingham, on occasion of the Riots. The result of the discussion was "An Address of the Deputies and Delegates of the Dissenters in England to the Sufferers in the Riot at Birmingham." This address, dated Feb. 1, 1792, which is to be found in the Appendix to Dr. Priestley's Appeal, contains the following paragraph:

"While, however, as sustaining one common character, we are anxious to pay this sincere tribute of affectionate and fraternal sympathy to all our injured brethren, we are persuaded that we shall gratify alike your feelings and our own, when, waving our various speculative, and especially our theological differences, we desire to express our peculiar concern on the account of that distinguished individual whom the rancour of this cruel persecution selected as the first victim of its rage. Deeply convinced of the importance of truth, we unite in admiring the ardour which he has ever discovered in the pursuit of it; as freemen, we applaud his unremitted exertions in the great cause of civil and religious liberty; as friends to literature, we are proud of our alliance with a name so justly celebrated as that of Dr. Priestley; and we pray the Almighty Disposer of events long to continue to us and to the world, a life which science and virtue have contributed to render illustrious." [See Priestley's Works, XIX. 568.]

The society mentioned at the con-

clusion of the speech was that in *Bartlett's Buildings*, composed, exclusively, of members of the Church of England. These had very lately convened a special meeting for the purpose of resolving, that their church would be in danger, should the legislature be prevailed upon to grant the solicited repeal.

SEXAGENARIUS.

Speech, in 1792, on a proposed Address to Dr Priestley.

MR. CHAIRMAN,

I believe I cannot serve the Dissenters of ———, who sent me to this committee, more acceptably than by supporting this motion; because, though they hold, in general, religious opinions very opposite to those of Dr. Priestley, yet they understand the difference between polemical distinctions and those principles upon which Dissenters are, or should be united.

It is, Sir, a master-piece of craft with our enemies, after uniting us all by penalties and civil disabilities, to endeavour to divide us upon theological questions; and I think one principal good effect of the addresses proposed, and especially of that to Dr. Priestley, will be to counteract such designs. For when the representatives of the Dissenters of England, persons holding such various opinions, agree to shew respect to a man who has suffered for his adherence to their general rights, they declare to the world, that though there are questions on which men who think for themselves must continue to disagree, there are also principles upon which they will be united, while the legislature shall join them together by oppressive statutes and unjust restrictions; and, at the same time, such a measure may tend to encourage some of our well-meaning but more prejudiced brethren, to study the principles of civil and religious liberty, even in the writings of Dr. Priestley.

I esteem that gentleman as exemplary in his character as a Christian as he is distinguished in the walks of science, and I hope I shall never be ashamed to profess such an opinion of such a man; but were Dr. Priestley a deist in principle and a libertine in practice, we might with the greatest propriety send him an address, if he

had suffered for his attachment to our civil interests, and especially for his exertions respecting the Test Laws; and that this has been the case I believe no person can easily deny, who reads with any attention the history of our modern Vandals, the savages of Birmingham.

Sir, I always understood that Dr. Priestley had clearly defined and ably defended the principles of our dissent, but it has been said that his later writings have prejudiced the cause of the Dissenters in Parliament, and the objection to an address upon this ground was stated with all possible force on a former occasion, by a gentleman (Mr. Fuller) to whose years and experience I would pay every respect consistent with my own freedom of sentiments; but I think, upon re-consideration, justice and candour will incline that gentleman to admit, that the offence taken by the House of Commons to the writings of Dr. Priestley appeared but in two instances: in one it arose from a misunderstanding, about which it is difficult to be serious; and in the other, from one of the most flagrant violations of honour and decorum which can disgrace the intercourse between man and man. Every gentleman will suppose that I refer to the alarms of an hon. Baronet upon finding a few grains of metaphorical gunpowder in a pamphlet of Dr. Priestley's, and to the fraud committed by a person or persons unknown, on one of his prefaces, which was dissected in the most injurious manner, and so gave occasion to a splendid philippic against those three monstrous evils—Innovation, Dr. Priestley and the Dissenters. But if instead of consulting the comments of prejudiced men, or the partial selections of his enemies, we examine the spirit and tendency of Dr. Priestley's writings, I believe we shall find that he has no idea of supporting his most favourite opinions by any force but the force of argument; and in proof of this I refer with confidence to his Sermon on the Test Laws, his Letters to the Inhabitants of Birmingham and the Tracts published with them, and, indeed, to any of his works which shall be read in their connexion, and not selected for the purpose of a party.

Sir, it has long been esteemed the honour and happiness of our country, that while a man thinks what he pleases, he may say what he thinks, and I cannot allow myself to apologize for that manly freedom with which Dr. Priestley declares and discusses all his opinions; and, indeed, this is not a country fit for a freeman to live in, if he cannot deliver his opinion upon any question, political or religious, if he cannot say what he thinks about the doctrine, the discipline, or the establishment of any church in the world. And on this subject it ought to be remembered how we have been accustomed to admire the bold spirit of the Reformers who, in no very gentle language, impeached the opinions and practices which had been established for ages through all the nations of Europe; and at this day, that respectable body of men, the Quakers, are esteemed the most peaceable of citizens, though they profess to discover the features of the harlot of Babylon, even within the pale of the Church of England.

And pray, Sir, who are the persons that shall object to our addressing Dr. Priestley? Will the Dissenters blame us for shewing respect to one of their ablest advocates, or shall our enemies accuse us of inconsistency, and say that we go out of our province; they who called together a society formed expressly for the propagation of the Gospel, to decide upon a question of civil right?

I beg pardon, Sir, for having taken up any of your time, but without saying a few words on this subject I could not satisfy my own feelings, or do justice to my friends the Dissenters of ———, who have the warmest attachment to the cause of civil and religious liberty, and, though they differ from him in almost every thing else, esteem Dr. Priestley as one of its ablest defenders.

Sir,

I PERCEIVE by Mr. Friend's Letter (XVI. pp. 646, 647) to Mr. Belsham, that the latter gentleman has, in a discourse delivered at Warrington, maintained "that the efforts of learned men to reconcile the Mosaic cosmogony to philosophical truth, have been preposterous in the

extreme, and have exposed revelation and its advocates to the scoffs of unbelievers. It would be far better to give up the point as untenable. The author, as we have seen, is right in his theology, but erroneous in his philosophy." And that Mr. Belsham is not satisfied with Mr. Frend's able reply to his objections, I perceive by his reply. Without having the least pretence to the learning or acquirements of either of those gentlemen, I hope it will not be considered as presumption on my part to attempt investigating the truth of this opinion of Mr. B.; an opinion which, on my mind, if established, would have very important results as to the truth of a revealed religion.

Moses appears to me to have been raised up by the providence of God, to preserve the knowledge of and reverence to the Universal Creator, that, in the light of the nation of Israel, all nations might see the folly and wickedness of worshiping the creature instead of the Creator. If, therefore, Mr. Belsham could establish the truth of the above proposition concerning the philosophy of Moses, I should think that I had strong grounds for doubting the truth of his theology.

The first objection of Mr. Belsham to the philosophy of Moses appears to be, that Moses believed that light might exist in the absence of the sun; and every smuggler believes this with Moses; for if he has a choice of weather for his deed of darkness, he chooses a night when the moon is absent and the wind blows, the agitation of the aerial fluid in the absence of the solar light or its reflection from the lunar orb, giving as much as he wants to perform his deeds, without being sufficient to make his occupation dangerous. Mr. Frend has well reasoned this point, and it would have been well for the defence of his proposition had Mr. B. replied to him.

But Mr. Belsham has, before he can establish his proposition, first to prove that Moses says any thing about the creation of the light, or the sun, as it respects the order of time in which either was created. I do not wonder at a careless reader supposing that he has, but I do wonder at Mr. Belsham having any such idea. Prejudiced men, cabalists, as Mr. B. calls them, such as Mr. Hutchinson, Mr.

Parkhurst, &c. &c., persons who suppose that when the Deity is, in Gen. i. 1, represented as creating the world, that he not only formed the world, but formed it out of nothing,—that they should so believe is not surprising, but that Mr. Belsham should so believe is, at least to me, a matter of great surprise. If Ovid ever read the Book of Genesis, as every one who reads the first book of his *Metamorphoses* will think he had, he did not so read the language of Moses, for he says,

"While yet not earth nor sea their place
possess,
Nor that cerulean canopy which hangs
O'ershadowing all, each undistinguish'd
lay,
And one dead form all nature's features
bore,—
Unshapely, rude, and chaos justly nam'd."

The word *ברא*, to create, no where signifies to form something out of nothing, but to form that which before existed, into something more perfect and beautiful than it was before. Thus God is said to create man from the dust of the earth; to create the family of Israel into a nation; to create the desolated Jerusalem into a glorious city, the joy of the earth. When, therefore, Moses says, that "in the beginning God created the heavens and the earth," he does not say more than that in bringing into being the present order of terrestrial nature, "in the first place, or at first," for it may justly be rendered either way, "God formed the earth and its atmosphere."

The second verse proves this to be no forced construction of the passage, and that Moses from the beginning to the end of this chapter, was *only* describing the creation of the earth, and of the celestial orrery of which it forms a part. He says, "The earth was chaotic and hollow, and stagnation on the face of the deep," or, in the language of Ovid,

"Together struggling laid, each element
Confusion strange begat. Sol had not
yet
Whirl'd thro' the blue expanse his burn-
ing car;
Nor Luna lighted yet her burning lamp,
Nor fed with waning light her borrow'd
rays."

I have a better opinion of Mr. Belsham's candour than to suppose that, for the sake of supporting an opinion

hastily given, he would impute ideas to Moses which, from his writings, do not appear to have entered his mind, and which no part of his after-language will give support to, without straining it from its plain and obvious meaning.

Mr. Belsham will, doubtless, rest his proposition chiefly on the 3rd verse—"Let there be light, and there was light," compared with the 14th verse. But I need not tell Mr. Belsham that the word *אור*, in this place, does not necessarily mean *light*; that the same word was applied to the city of *Ur*, or rather *Aur*, of the Chaldees, because there they worshiped the Deity under the emblem of fire; that the Prophet Isaiah, xxvii. 11, xxxi. 9, and in other places, uses it for *fire*, and that here it might be, and, to do Moses philosophical justice, ought to be, so rendered; and by so rendering it, the systems of the Neptunists and Vulcanists of Geology would gain a grand step from sacred history towards the true knowledge of the structure of this globe, by shewing, from the writings of Moses, that the present organic structure of this earth was the produce of the united action of fire and water.

But, says Mr. Belsham, when Moses "adds, that God made a firmament in the midst of the waters, and thus divided the waters under the firmament from the waters which were above the firmament, it is plain enough to a reader who has no hypothesis to support, that, in the author's idea, the firmament possesses solidity sufficient to sustain the weight of half the waters." And "this firmament" here spoken of, Mr. B. says, whether the word be used in Hebrew, Greek, Latin or English, signifies "the celestial hemisphere." And on this, I think, Mr. B. seems chiefly to rest his *own* hypothesis. As each of the other three languages are descending generations from the parent Hebrew in which Moses wrote, the examination of this language alone will be sufficient, I should think, to determine this subject.

Moses introduces the subject he was writing upon by stating what it was—the earth and its atmosphere. He then proceeds to inform his readers of the state in which the earth was, and then of the means by which

God first reduced it by volcanic fire out of confusion into order. He then very properly proceeds to shew how the stagnated atmosphere was set in motion, and the effect which it produced. And here, I think, lies Mr. Belsham's next great error.

Moses does expressly say, that the earth was not only a chaos on its surface, but that it was also hollow; and that in the midst of this chaos, he says, "Let there be a firmament." Mr. B. says, that in all these languages its meaning is the celestial hemisphere. Taylor, in his Concordance, observes on this word *רָקִיעַ*, that it is applied to beating upon, stamping upon, spreading dirt abroad. "To beat a mass of metal into a broad piece with a hammer; hence it is applied to God's spreading out or extending far and wide the surface of the earth when he created it." The word used by Moses, *רָקִיעַ*, is not a substantive, and, therefore, is not a thing but a cause, an *expansion*; a cause which, acting upon the air, will produce the effect intended, to set the dark, stagnated, damp vapours in motion, and, pressing from the midst of the waters to the internal shell of the earth, compress and harden it, and separate the internal waters from those which were external.

I know that Mr. Belsham, if he is not convinced by me, will call this cabalistic, and a mystery of a Hebrew root. As no argument is contained in outlandish names, they will carry no more weight with me, nor indeed so much, as Calvinistic, Methodistic, Rheumatic, &c. I shall require something more; I shall require to know why Moses leaves his first subject to introduce one quite distinct from it? Why he ceases to treat on the earth and its atmosphere, to introduce the sun, moon and stars, and not only the atmospheres in which they revolve, but the vast immensity of what Mr. Belsham calls "celestial hemisphere"?

Mr. Belsham, indeed, intends further to support his proposition by Moses's account of the deluge, and it is but fair he should, if it will aid his assertion, saying, "that in the idea of Moses, the firmament possessed solidity sufficient to sustain the weight of half the waters: which interpretation is confirmed by the account which the same writer gives of the immense

fall of rain which produced the deluge. Gen. vii. 11, 12: "The windows," or, as it is in the margin, the flood-gates "of heaven were opened, and the rain fell upon the earth forty days and forty nights."

I will not say, that, solely owing to having a system to support, for I do not believe that Mr. Belsham is any ways interested in supporting a system, but that having made up his mind to a system, Mr. B. certainly does take the varied expression of the causes of Moses, as though they were but one cause, and that one was the collection of water which rested on the "celestial hemisphere." But the language of Moses states not one single cause, but two distinct causes. 1. "The fountains of the great deep were broken up." 2. "The windows of heaven were opened." And, 3. An effect which followed those causes—"And the rain was upon the earth forty days and forty nights." The first word, *מעיינות*, invariably signifies fountains, springs, or wells, (Ps. lxxxvii. 7, Isa. xli. 18, 2 Chron. xxxii. 4, Prov. v. 16, &c. &c.) and not flood-gates. The next important word in this consideration is *תהום*, here rendered deep,—“the fountains of the great deep were broken up.” If Mr. B. is as candid as I suppose him to be, he must confess that this great deep can have nothing to do with the celestial hemisphere. In Gen. xlix. 25, this word evidently must mean the vast abyss beneath the surface of the earth, and it becomes a candid opponent to shew why, as used by the same author, it should not so signify here; and if it so does, it destroys the whole evidence on which Mr. B.'s hypothesis rests.

The next cause of the deluge, Moses says, was, *וארבת השמים*, "And the windows of heaven were opened." The word *ארבת* here used, appears to be the word from which the Arab nations derive their title from their habit of plunder, and lying, like beasts of prey, in holes and dens, ready to dart upon the unwary passengers. The locust, from the same cause, is called by the same name. And for the same reason, holes, dens, caves, and such places as have vast internal recesses communicating with the bowels of the earth, are so called. The other word, *שמים*, in this place

and in Gen. i. 1. and in a vast many other places, signifies the airs or heavens, and the place should be rendered, *the caverns of the airs were opened*, i. e. these caverns being unstopped, and the atmosphere forced in, the waters within the earth were driven out through the springs or fountains of the vast internal abyss, and caused the deluge. And thus owing to this additional quantity of water upon the earth, there was an increase of vapour, which descended for forty days and nights in incessant rain.

But in all this account we do not find any thing about a firmament, or of the firmament being a solid arch, capable of containing a sufficiency of waters to drown the globe. This is not the hypothesis of Moses: it may be the supposition of a man who has only read the Bible in the English language, but it is to me surprising that it should be the faith of a Hebrew scholar and a Christian.

Mr. Belsham, also, seems to consider the philosophy of Moses to determine the sun and moon to be fixed, as lamps, in the solid firmament, and that Moses regarded the stars as ornamental spangles in the firmament. It is evident, from this conception of Mr. Bealsham's, that he considers Moses as supposing that the sun, moon and stars were the creative work of the fourth day. But I would here again observe, that Moses was not writing upon the creation of the whole system, of which the sun is the centre, nor was he writing on the formation of any thing out of nothing. But he was writing upon the reducing the chaotic mass of earth and water into this our beautiful globe, with its surrounding atmosphere. To have here introduced the creation of the sun, moon and stars, would have been foreign to his subject. No where in the whole of the Scriptures is the word *מאורת*, here used by Moses, put for the body of the sun. Whenever this is spoken of, it is under the name *תור*, the burner; and where its effects are mentioned, it is under the name *שמש*, solar light. Mr. Belsham should, therefore, have shewn why Moses should here have used this word, to have supported his idea of the opinion of Moses on this subject. If Mr. B. will again examine the 14th,

15th and 16th verses, he will find, on his supposition, that the 16th verse is unnecessary tautology. I would thus render these three verses: "*Be light*" (Psa. lxxiv. 16, Prov. xv. 30) "*through the expanse of the airs, to make distinct the day from the night, that these may be signs, and seasons, and days, and years, and be the instruments of light in the expanse of the airs. For God had made two illuminators; the greater illuminator to rule the day, and the lesser illuminator to rule the night, with the stars.*"

And by so rendering them the whole order of creation to me appears perfectly natural and strictly philosophical. The first period of creation is calling fire and light into action, raising volcanoes from the bed of the ocean, and, by their action on the air, setting the atmosphere in motion, and bursting through the denseness of chaos, making the first gloomy appearance of day and night.

The next great action of the Deity, in his progress of forming chaos into an inhabitable globe, was to set in motion, says Moses, the expansive powers of the airs within the hollow, chaotic globe, and this, says Moses, by hardening the crust of the globe, separated the internal waters from the external.

The third stage of creation was the bursting of this crust of the solid earth in various parts, and collecting into the basin of the sea and in the hollow of the earth, the waters which before covered the whole earth, rendering the upper lands visible. This was followed by the creation of vegetable matter.

In this state of the creation the earth must have been covered with immense forests, lakes and marshes, covered with grass and dense vapours wholly unfit for the existence of birds, beasts and man. To fit them for such existence appears to have been, in the philosophy of Moses, the fourth stage of the creation, by causing the solar rays to penetrate the dense vapours, strike the earth, and pierce its recesses, giving motion to all the powers of nature.

Had Mr. Belsham only attacked the periods of time Moses allots to this work of creation, I would not have disputed it with him: I would have agreed,

that whatever Omnipotence could do was not the question, but what Omnipotence had done; that a day was with the Deity as a thousand years, and a thousand years but as a day; that all nature bore the evident marks of the progressive work of creation, and that the periods of Moses are evidently to be taken as successive actions of time, and not as six actual days.

But when Mr. Belsham attacks the philosophy of Moses, and imputes to him gross ignorance of the works of creation, he must excuse me for requiring evidence to support his assertions, and his attempt to destroy that respect which some of the wisest and best of men have had for the philosophical as well as the theological writings of Moses. Mr. Belsham has not proved that Moses supposes the firmament to be solid; he has only shewn that he himself draws such a conclusion from, I think, very inconclusive premises. Nor does Mr. Belsham's produced evidence prove that Moses thought that either sun or moon were *fixed* in the solid firmament, or, indeed, that Moses considered the firmament to be a solid arch, or even solid. These, and all these, are his own conclusions formed from equally distant premises; for how can expansion, an active and ever-moving principle, have any thing to do with a solid arch or with solidity? And, however unphilosophical Mr. Belsham may think it is to suppose that light may exist in the absence of the sun, I believe that there are very few students of nature but will determine, that light and fire are both wholly distinct from the sun; and that the sun itself, with all its glorious effulgence, is but the means of giving motion to light and fire, by calling all their energies into action. But though it does, and is the grand instrument the Creator has appointed for this purpose, it is not the sole instrument; every thing which blazes, from the dim taper to the conflagration of a burning mountain, produces in its degree, according to its flame, the same effect. Therefore, though the efforts of learned men may be, as Mr. B. says they have been, "preposterous in the extreme" in attempting to reconcile the Mosaic cosmogony to philosophical

truth, I am, notwithstanding, still willing to add my unlearned attempts, and to meet the laugh, and will promise Mr. Belsham not to be indignant, though I might be sorry, should he unite in it.

THO^r. A. TEULON.

SIR,

April 2, 1822.

ONE of your correspondents (p. 156) has quoted "the exclamation" of "the pious father," *credo quia impossibile est*. This ground for belief, especially in a *Trinity*, I find to have been a favourite resource of the pious and learned Sir Thomas Browne, his "firm footing" and his "solid rock," as appears in *Religio Medici*, Sect ix.

He begins by remarking: "As for those wingy mysteries in divinity and airy subtleties in religion which have unhinged the brains of better heads, they never stretched the *pia mater* of mine." Nor, indeed, was there any danger of such an accident, for he immediately complains that "there be not impossibilities enough in religion for an active faith," adding, "I love to lose myself in a mystery, to pursue my reason to, an *O altitudo*! 'Tis my solitary recreation to pose my apprehension with those involved enigmas and riddles of the Trinity." And now, lest while pursuing such rather hazardous *recreations* he might forget "to keep the road in divinity," and to "follow the great wheel of the church, as he had resolved," (Sect. vi.) he proceeds to "answer all the objections of Satan and rebellious reason with that odd resolution, learned of Tertullian, 'it is true, because it is impossible.'"

As the Deity, according to *Trinitarians*, (excepting a comparatively few learned *Eclectics*,) could be born, it was quite consistent that he should be subject to the other great law of humanity. Thus *orthodox* Christians, both the learned and the unlearned, have not scrupled, or rather have been eager to represent the salvation of the world, as depending on that moment,

"When God, the mighty maker, died
For man, the creature's sin."

I will add an example from each denomination.

Dr. Young, in his *Night Thoughts*, adoringly celebrates the *crucifixion* as "extended Deity for human weal;" while, as lately as 1806, in the concluding couplet of an epitaph, more pious than poetical, a departed Christian is made to console his mourning survivors with this representation of his celestial occupations:

"Electing love I loud proclaim,
And worship God, on Calvary slain."

These lines any person, who passes the churchyard in Horsleydown, may read, as I have often done, on a gravestone in memory of "Mr. James Smith."

R. L. C.

Pontale,

April 4, 1822.

SIR,

MANY of your readers are, I dare say, well acquainted with that curious *autobiography*, "The Life of Mr. Anthony A. Wood," published at Oxford in 1772. I have met with two or three passages which bring us, as it were, behind the scenes, and assist to settle questions of some importance. For instance, those who cannot satisfy themselves whether the doctrine of the Church of England be Calvinistic or Arminian, or, as my Lord of *Winchester, via Lincoln*, contends, between both, may receive some assistance in their inquiry from the following record, which also contains a most extraordinary *reading* of John iii. 16:

"*An. Dom. 1673, Jan.* Richards, Chaplain of All Souls, preached at St. Marie's, *God so loved the world that he gave himself up, &c.* Dr. Barlow, Vice-Chancellour, [Bishop of Lincoln in 1675,] called him in question for it, because he insisted much on the Arminian points." (P. 249.)

The following paragraph will serve to exhibit the *pleasant manner* in which that *nursing father* of the Church of England, Charles II., her "most religious king," amused himself with his *supremacy*; on the death of Archbishop Sheldon:

"1677, Nov. 26. Divers would be asking the King, who should be Archbishop, who to put off and stop their mouths, he would tell them, Tom Bai-

lies; he is a drunken, lecherous justice of peace for Westminster." (P. 271.)

Not having seen the life of Archbishop Sancroft, very lately published, I am ignorant whether his biographer has quoted the following passage. It forms a curious comment on the proceedings of a Dean and Chapter, to supply the vacancy of a See, after a solemn prayer for divine direction :

"1677, Dec. 29. Conge des Lire went to Canterbury to elect Sandcroft, Archbishop of Canterbury, set up by the Duke of York against London, [Bishop Henchman,] and York put on by the Papists. York doth not care for London, because he shewed himself an enemy to the Papists at the Council Board." (P. 271.)

Good *Churchmen* have been accustomed to make a comparison, unfavourable to the times when Dr. Owen was Vice-Chancellor, between Oxford, as an *Alma Mater*, under the *Commonwealth* and under the *Restored Stuart*. Such may read, if they please, the following representation by a daily observer :

"1677. Why doth solid and serious learning decline, and few or none follow it now in the University? Answer, Because of Coffea Houses, where they spend all their time: and in entertainments at their chambers, where their studies and Coffea Houses are become places for victuallers, also great drinking at taverns and alehouses, spending their time in common chambers, whole afternoons, and thence to the Coffea House." (P. 273.)

Wood had remarked, under 1650, (p. 65,) that "this year Jacob, a Jew, opened a coffey-house, at the Angel, in the parish of St. Peter, in the East, Oxon. and there it was by some who delighted in noveltie, drank."

N. L. T.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCLXXXV.

Saying of Fletcher of Saltoun.

I join with your family, (says Pope in a letter to his friend Blount, Works,

Warburton's edition, VIII. 32,) in giving God thanks for lending us a worthy man somewhat longer. The comforts you receive from their attendance put me in mind of what old Fletcher of Saltoun said one day to me. "Alas, I have nothing to do but to die; I am a poor individual; no creature to wish, or to fear, for my life or death: 'Tis the only reason I have to repent being a single man; now I grow old, I am like a tree without a prop, and without young trees to grow round me, for company and defence."

No. CCCLXXXVI.

Facts illustrating the operation of Prejudice.

We are told, in the Life of Galileo, (says Dugald Stewart, Dissert. prefixed to Vol. I. of Supp. to Cyclop. Britan. p. 29, note,) that when the telescope was invented, some individuals carried to so great a length their devotion to Aristotle, that they positively refused to look through that instrument: so averse were they to open their eyes to any truths inconsistent with their favourite creed. (*Vita del Galileo*, Venezia, 1744.) It is amusing to find some other followers of the Stagirite, a very few years afterwards, when they found it impossible any longer to call in question the evidence of sense, asserting that it was from a passage in Aristotle (where he attempts to explain why stars become visible in the day-time, when viewed from the bottom of a deep well) that the invention of the telescope was borrowed. The two facts, when combined together, exhibit a truly characteristical portrait of one of the most fatal weaknesses incident to humanity, and form a moral apologue, daily exemplified on subjects of still nearer and higher interest than the phenomena of the heavens.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*The Unitarian Christian's Apology for Seceding from the Communion and Worship of Trinitarian Churches. A Discourse, of which the Substance was delivered in Lewin's-Mead Chapel, Bristol, on the 6th of January, 1822.* By S. C. Fripp, B. A., late of Queen's College, Cambridge. With Notes, and an Appendix. Svo. pp. 84. Bristol, printed and sold by Parsons and Browne, and sold by Hunter, London. 1s. 6d.

MR. FRIPP's secession from the Established Church was announced in our Number for January, (p. 63,) and the above is the title of the sermon then described as in preparation for the press. The peculiarity of the case out of which it arises will, no doubt, procure it celebrity, of which it is indeed deserving; for, though it pretends to no originality or display of eloquence or learning, it has the merit (a much higher merit) of being the artless effusion of a mind deeply intent upon Divine truth, and thoroughly imbued with the Evangelical spirit of disinterestedness, purity, frankness and candour. Uprightness of principle and ingenuousness of character are always venerable and lovely; in the profession of religion they are pre-eminently entitled to esteem and admiration; and they who are influenced by these sentiments will receive Mr. Fripp's "good confession" with Christian affection and gratitude.

This respectable clergyman thus describes the course of his theological inquiries:

"Respecting the *origin and progress* of his present religious sentiments, the narrow limits of a Preface will only allow of his *now* adverting to the fact, that they have not been taken up lightly or inconsiderately; that, on the contrary, so long as four years ago, a considerable impression was made on his mind, by the perusal of Dr. Carpenter's Letter to the Editor of the Bristol Mirror, written in reference to another letter of a most interesting nature, the production of an excellent person, who not long before had relinquished the doctrines of Unitarianism.

From the perusal of that letter, the Writer of these lines arose, with a persuasion that a 'Socinian' might be a good man, though his doctrines were decidedly erroneous; and this persuasion was strengthened, and some doubts as to the purity of the orthodox system of theology arose in his mind, upon comparing the general spirit of an able and eloquent defence (just then published) of the Calvinistic doctrines, by the Rev. E. Vaughan, with the spirit of Dr. C.'s Letter. The consideration of the much-controverted topic of baptismal regeneration, and the possibility that the author might, sooner or later, be called upon to subscribe his solemn and *ex animo* assent and consent to all and every thing contained in the Book of Common Prayer; together with some doubts as to the generally-received meaning of certain texts of Scripture; all impelled him to devote a considerable time and attention to the serious examination of the Unitarian controversy. The result will be found in the following pages."—Pref. i. ii.

To a person coming for the first time to the Unitarian controversy, nothing will appear so strange as the unmeasured abuse that is heaped by polemics of all other denominations upon the Unitarians. This fact seems to have deeply impressed Mr. Fripp's mind, and to have been one of the secondary causes of his conversion. He begins his Discourse with reciting some of the maledictions upon "the sect every where spoken against," that have proceeded from the pens and lips of dignified and mitred churchmen; and very naturally and sensibly remarks,

"Many reflections necessarily crowd into the mind at this melancholy recital. I call it *melancholy*;—for is it not *truly so*, that the professed disciples of Him who hath taught us a new commandment of universal love, should so far forget themselves, and be so little solicitous to imitate the example and to imbibe the spirit of their great Lord and Master? When did *He* give these defenders of the orthodox faith a commission to refuse the name and (as far as this is in their power) the privileges of Christians to those who equally with themselves believe in 'One God, and in one Mediator between God and men, the MAN Christ Jesus?' When

did the great Head of the Church empower them to deny Christian communion to any man, who seriously professes faith in Jesus as the Christ, the Son of God? Much more, to denounce, with every epithet which the copious vocabulary of polemic wrath contains,—as men deserving the scorn, and contempt, and aversion, and abhorrence of all the world—as blasphemers and Atheists—*those* whose only PROVED crime is, that they differ from the majority of Christians in understanding the records of their Master's will, the terms of salvation *there* propounded, and the history of their Saviour's life *therein* contained?

“Seriously to set about refuting such charges as the above, would, I trust, be considered quite unnecessary by the majority of this audience. But, be that as it may, I beg that it may be understood by all, that we plead ‘NOT GUILTY’ to them; that, upon the calmest reflection, we believe ourselves as undeserving of them as any other denomination of professing Christians; and, appealing from the fallible denunciations of our erring brethren, we most gladly commit the vindication of our character ‘unto HIM who judgeth righteously.’ Still we cannot help feeling, and feeling deeply too, such unmerited attacks upon all that is valuable to us as Christians, as men and as Britons. ‘We are all of us,’ (says an eminent writer,) ‘made to shun disgrace, as we are made to shrink from pain, and poverty and disease. It is an instinct; and, under the direction of reason, instinct is always in the right.’

“How much were it to be wished that certain defenders of orthodoxy would be less sparing of their *anathemas*, and deal more in *arguments*! Could my feeble voice be heard, I would earnestly solicit them to imitate—not *this* or *that* polemic of great fame, whose intention was to *crush* where he could not *persuade*, to *defame* where he found *refutation* impracticable—but the great Apostle of the Gentiles; who, when speaking of the ‘*enemies of the cross of Christ*,’ wielded the all-powerful eloquence of a bleeding heart; who disdained to employ threats and invective, or to call to his aid the thunders and lightnings of Mount Sinai, but rather used the mild and persuasive language of tears and expostulations and benevolent prayers. Besides, it might not be useless were they to reflect, that, by bending the bow too far, it may break; that by representing a denomination of professed Christians as a hideous compound of all that is vile and base, as even worse than the very worst ‘anti-religious’ sect; as men irreversibly sealed to everlasting perdition—*doubts* as to the

truth of such representations may possibly be raised in the minds of some, who might otherwise have gone on contentedly, in an unwavering and implicit assent to whatever they hear from their spiritual guides. *Surely*, their conviction of the TRUTH of their own cause cannot be so tottering, as to lead them to suppose that the awful and magnificent edifice, reared by prophets and apostles, ‘Jesus Christ himself being the chief corner-stone,’ can require the puny buttresses of human censures, of misrepresentation and calumny, of haughty disdain and bitter invective. Can the anathemas of councils and the damnable clauses of creeds give stability to the foundation; or can the lightnings of excommunication reflect glory on the hallowed walls of the TEMPLE OF ETERNAL TRUTH? Vain thought!

It stands, like the cerulian arch we see,
MAJESTIC IN ITS OWN SIMPLICITY.”
Pp. 13—16.

Having cleared his way to the subject, the preacher proceeds to describe the right dispositions of a seeker of Christian truth, and to detail some of the arguments for the doctrines of the unity and essential mercifulness of the Supreme Being, and the delegated and ministerial authority and work of Jesus Christ. In this course he is led to answer popular objections. Throughout, he avails himself of the works of well-known Unitarian writers.

In a note, p. 55, Mr. Fripp, who appears to be conversant with the German language, remarks that our Lord's phrase, “I and the Father are one,” (ἐν ἐσμὲν,) is literally, “are *one thing*,” and is thus correctly rendered in Luther's German translation, “Ich und der Vater sind eins,” i. e. “I and the Father are of one mind, or unanims.” He adds, further, in the *Appendix*,

“I take this opportunity of noticing the circumstance, (which to some of my readers may possibly be new,) that Luther's translation is, in some other important cases, closer to the original than our public version. For instance, in that very interesting passage, (Exod. iii. 14.) where Moses asks by what name he is to describe the GREAT ETERNAL to his countrymen, ‘God said unto Moses, I AM THAT I AM.’ Thus it is translated in our common version. Luther's is, more correctly, as follows: ‘I will be what I will be.’ (Ich werde seyn der ich seyn werde.) i. e. The Eternal, Immutable. It so happens, however, that our translators have

rendered John viii. 58, thus: 'Before Abraham was, I AM.' (*Εγώ ειμι*.) From this verbal parallelism, occasioned by the inaccurate translation of these two texts, many a plausible argument has been constructed in favour of the eternity and immutability of Christ Jesus our Lord. That the mere English reader should draw such a conclusion, is not to be wondered at: but that grave and learned divines should have fought, *vi et unguibus*, in defence of an argument, which rests entirely on a mistranslation, is indeed astonishing. To a reader of the Septuagint, as well as of Luther's version, the supposed allusion of our Lord to the words in Exodus, must appear groundless. (The LXX. translate Exodus iii. 14, thus: *εγώ ειμι ὁ ὢν*: "I am He that exists—THE BEING.") That John viii. 58 ought to be rendered, 'Before Abraham was [born] I am HE,' or 'I was He,' is, I think, evident. For the expression *εγώ ειμι*, is the same that is thus rendered in this very chapter twice: ver. 24: 'If ye believe not that I am HE, ye shall die in your sins:' ver. 28: 'Then shall ye know that I am HE;' i. e. the Messiah: 'He who was to come.' (Compare also John iv. 26, ix. 9, xviii. 5; Luke xxi. 8; Matt. xxiv. 5; Mark xiii. 6; Matt. xiv. 27; Mark vi. 50; John vi. 20.)

"To prove the utter impropriety of *εγώ ειμι* being rendered (in the 50th verse) 'I am,' let us translate those very words, as they stand in the 24th verse, in the same manner: 'When ye have lifted up the Son of man, then shall ye know (*ὅτι εγώ ειμι*) that I AM, AND THAT I DO NOTHING OF MYSELF.' What! He who is the self-existent Jehovah,—doth HE, verily, do nothing of HIMSELF? But Christ Jesus does incontestably assert this of HIMSELF, (and not of his human nature, as is erroneously affirmed); and in the very same breath too with which he utters those words (*εγώ ειμι*) 'I AM,' which are supposed to assert his eternity and immutability. This expression must, therefore, refer to his Messiahship, not to his supposed eternity and Godhead. As God's Christ, 'he did nothing of himself,' nothing without the Father: as God Almighty, he could not but do all things of himself, else he were less than God. But he himself (ver. 40) assured the Jews that he was 'a man who told them the truth which he had heard of God.' And is he not the 'true and faithful witness,' who was born 'that he might bear witness unto the truth'?

"As the great appointed, promised and expected Messiah, he doubtless pre-existed before Abraham was born: and Abraham saw him with the eye of faith, which realizes 'things to come,' and sees

'Him that is invisible.' He pre-existed, as 'the Lamb slain from the foundation of the world:' 'fore-ordained then, though manifest in these last times for us.'

"The implacable enemies of our Lord flew into a paroxysm of rage at his declaration, and, armed with malice and religious hatred, strove to overwhelm their meek and lowly Messiah in a whirlwind of stones. This was just what might be expected from cold-hearted, proud bigots of their stamp. Had they not already stigmatized him as a Sabbath-breaker, a Samaritan, (or heretic,) a dæmoniac, because Christ had performed a miracle of mercy on the Sabbath-day? And could these stanch defenders of the dignity of Abraham, brook any expression of the lowly Prophet of Nazareth, which implied that 'a greater than Abraham is here'? No, surely. The Messiah did not answer their proud, exclusive, earthly expectations: hence their blind animosity and their vehement accusations of blasphemy. But, is it at all probable that they understood Christ's declaration aright? Was there no wilful misunderstanding on their part? Did the turbulent passions with which their malignant hearts were boiling, send up no intoxicating fumes 'to mantle their cooler reason'? Shall we say that Christ, who was so cautious in declaring his Messiahship, even to his most intimate friends and disciples, and who, nevertheless, assured them that he spoke to them plainly, though to others in parables, that he revealed to these miscreants, (it is an orthodox expression, and the Bishop of St. David's tracts will supply the proper meaning,) the great, astonishing, amazing secret, that He, Jesus of Nazareth, was, under the guise of a man, no less than the ineffable Jehovah—the great Eternal, who filleth heaven and earth with his immensity—to whom an 'atom is a world, and a world an atom'? Unbelieving Jews may so profess to understand Christ's words, and look about for stones wherewithal to crush their Messiah;—for my part, I am content to be able to say, with honest Nathaniel, 'Rabbi! Thou art the Son of God, thou art the King of Israel!'—Pp. 73—76.

The pamphlet concludes with a judicious "summary view of the evidence for the truth of Unitarianism, from Scripture and Ecclesiastical History," which we have seen with much pleasure extracted into a provincial newspaper, and which, with some additions and perhaps a few slight corrections, would form a valuable tract for our Unitarian Book Societies. May we recommend to Mr. Fripp

this easy labour on behalf of the cause to which he has publicly and solemnly devoted himself?

ART. II.—*Letters from the Illinois, 1820, 1821. Containing an Account of the English Settlement at Albion and its Vicinity, and a Refutation of various Misrepresentations, those more particularly of Mr. Cobbett.* By Richard Flower. With a Letter from Mr. Birkbeck; and Notes by Benjamin Flower. 8vo. pp. 76. Ridgeway. 1822. 2s. 6d.

TWO of these Letters were communicated by the Editor to our Repository; (Vol. XV. Nos. for August and October, 1820;) they are here re-published as an introduction to two others of considerable length, and of a more recent date from Mr. Richard Flower. To these are added a Letter from Mr. Birkbeck. And Mr. B. Flower has put a Preface and Notes to the publication, with a view chiefly to refute the unwarrantable and cruel charges of Mr. Cobbett.

The Illinois settlement has attracted considerable notice in England, and various reports of it have been published by travellers, from ocular inspection or from rumours picked up in the vicinity. Some of these representations give rather a gloomy picture of this agricultural retreat; but Mr. Richard Flower shews that they are generally untrue and sometimes contradictory; and in naming this gentleman we feel ourselves intitled to say, that the most unqualified confidence may be placed in all his statements and descriptions. Speaking of English visitors, he says,

"One of these travellers visited us when the snows were melting, and the rains descending: he reports us to be dwelling upon the swamps of the Wabash; and our lands to be so wet that they are unfit for either cattle or sheep to thrive on; and on that account unsuitable for the purposes of an English farmer.

"Another passed through our country in an unparalleled drought; and reported us to be in a sad situation for want of water. There was some degree of truth in this, but a very partial degree, owing to his not stating the circumstances of the case. Our town is situated very high, and till we had experienced some drought

we knew not that we should want to dig deep for water, and of course could not provide for an exigency that was not known to exist. 'Dig deep,' I have said; but one hundred feet is thought, by a western American to be a vast and dangerous enterprise; we have, however, with us Englishmen who have been far into the bowels of the earth in England, and have no sort of fear of there not being abundance of water in Albion; already have we experienced the benefit of these exertions; but while our dry-weather traveller was reporting our inconveniences, he should have stated it was an unusual season which pervaded the whole of the western country: that Kentucky and Ohio were worse than the Illinois; and that in Indiana, in the best watered districts, springs, rivulets and wells were exhausted. Such an instance has never before occurred during the memory of the oldest inhabitants. The same person (who I know would not willingly give a false account) has stated, that so short was the water, that we were obliged to send our cattle into Indiana. That our herds were in Indiana is very true, but that they were sent there on account of want of water, is equally untrue. We have in Indiana, about twelve miles distant, some high ground in the midst of low land, subject to be overflowed; on this low ground grows the most luxuriant cane, springing to an extraordinary height; the tender shoots of which, affording excellent food for cattle, we send them in the winter season, with the exception of milch cows and working oxen, to fatten. Our custom is somewhat similar to that of the farmers of the upland districts in England, who send their stock into the fens of Lincolnshire, to fatten on coleseed and superabundant grass. So we dispose of our herds when the winter draws to a close. To this may be added, that the cane in the low river bottoms, growing naturally, is the most luxuriant pasturage for summer feeding: and as we only pay the expense of the herdsman, the food either there or in the cane costing nothing, and the herdsman living there, we leave our herds; so it was true that they were in the cane, but were not sent there on account of the want of water. When this person reported that there was shortness of water amongst us, he should have added, that fine wells were no rarity in the vicinity of Albion; that he drank as fine water from our well as he ever tasted in his life; and that from the grounds of Richard and George Flower, Albion, and even a part of Wanborough were supplied.

"It will, therefore, appear that this person, as well as many others, told the

truth, but very partially, and not the whole truth, and on that account are not to be depended on. At the very time he was visiting us, a person from Kentucky assured us that we were better off than they were at Kentucky and Ohio."—Pp. 32—35.

The moral portraits of the whole American people, drawn by travellers, are very inconsistent. We really fear that there are some dark shades in the character of our Transatlantic kinsmen. Boston, in New England, is likely from various causes to present the most favourable specimen of American manners and morals; but this northern metropolis of the union would seem to prove that these young states have already attained the maturity of social depravity, if we may rely upon the following statement in a recent number of the *North American Review*, the first without dispute of the *American Journals*, published too in Boston itself:

"In the town of Boston, which is as well-governed and as sharply watched as any city in the Union, it is supposed there are *two thousand men and women who live by profligacy, fraud and felony*; and that they obtain in one way or another, at least one dollar per day each, making in the whole the enormous sum of 730,000 dollars per annum."

If such be the laxness of morals at Boston, we cannot expect any extraordinary purity in the back settlements where the restraints of law must be very lightly felt. Mr. Richard Flower exhibits the true Christian temper, in being more disposed to combat the immoral habits of some of his neighbours than to deny or disguise them.

"The reports of the wickedness and irreligion of our settlement, with a view to prevent individuals from joining us, have been industriously spread far and near. That there is a diversity of character in every part of the globe, will not be denied; that this diversity exists here is equally true; and that a portion of its inhabitants is of an immoral cast, will be as readily admitted; that we have not left human nature with its infirmities and propensities behind us is equally a fact; and even if it should be admitted that, unhappily, a larger portion of the dissipated, the idle and the dissolute are to be met with in new countries than is usually to be found in old ones, yet we have the same antidote for these mischiefs—the *light shining in a dark place*."

VOL. XVII.

2 1

We have public worship, and ample supplies of sermons from pious, practical preachers, from the Catholic to the Socinian Creed, which are read on the Sabbath. But, above all, we have the *incorruptible seed of the word of God which lieth and abideth for ever*; and it is with pleasure I can assure my readers, that there is an increasing congregation, and, I trust, increasing religion amongst us. But if it was otherwise, surely this should be rather an argument for persons of religious zeal to join us, who have emigration in view; to come over to Macedonia and help us, rather than shrink from such a task. At least it is not apostolic or evangelic feeling that would draw a different conclusion.

"When I was at Philadelphia, a lady of the Society of Friends addressed me most emphatically on the subject:—'Wilt thou, friend Flower, take thy family to that infidel and wicked settlement in the Illinois? Thou appearest to be a Christian; how wilt thou answer to thy God for endangering the precious souls of thy dear children?' 'Madam,' answered I, 'my destiny appears to be in the Illinois settlement: and rather than turn from thence on the account you have mentioned, you have furnished me with a forcible argument to proceed. I trust I am, as you have supposed, a sincere Christian, and as it is my special duty to go where reformation is so necessary, I will endeavour to perform it, and hope for the blessing of the Most High. It is for us to use the means. We know who it is to command success in our present state and future prospects.'"—Pp. 42—44.

In a note on this passage, Mr. B. Flower makes some just and important remarks upon the absurdity of infidelity and the improbability of its prevailing to any great extent, except where "the alliance between Church and State" supplies it with arguments and motives. He quotes in a sub-note Dr. Gaskin's description of the Church of England, extracted into one of our early Volumes, (II. 102,) in which "the governors of this society" are said to "form a kind of aristocracy respecting the community at large, but each particular governor in his proper district is a sort of monarch, exercising his function both towards the inferior ministers and laity, according to the will of the supreme head of the church," and to this curious text adds the following no less curious commentary:

"How any man, with the New Testament before him, could possibly call such

an aristocratical and monarchical church, one 'formed according to the will of the Supreme Head,' when he well knew that it was diametrically opposite to the letter and spirit of the most solemn, particular and repeated directions of the great Head of the Church on this subject—'Call no man your master on earth; one is your master, even Christ, and all ye are brethren, &c.'—I shall not stay to inquire; but it may amuse the reader just to observe how this clerical pluralist exercises 'his function towards the laity,' and more especially as it relates to tithes,—that species of property which was first voluntarily given by the people for various benevolent purposes, but of which they were afterwards robbed by the clergy, who appropriated them to their own sole use. How they are sometimes raised, even in the present enlightened age, I lately discovered in a catalogue, at a sale of a pawnbroker's unredeemed pledges, where, amongst other names and descriptions of property, I read as follows:

"*Lots sold under a distress for tithes due to the Rev. Dr. Gaskin, Rector of the United Parishes of St. Benet, Gracechurch Street, of St. Leonard, Eastcheap [and of St. Mary, Newington].*"

"Then follow eight lots of writing-paper, silver table and tea spoons, &c."

"*The following sold under a distress for tithes due to the Rev. Mr. Parker, (son-in-law of Dr. Gaskin,) Rector of St. Ethelburga.*"

"Then follow five lots of yellow and mottled soap!"

"I cannot help expressing my surprise that my countrymen will not, on this subject, take a hint from that great and liberal-minded statesman, the late Lord Chatham, at the commencement of the American war, when our debt and taxes were not *one-fifth* of what they are at present. His Lordship, in a speech in the House of Lords, turning to the Right Reverend Bench, exclaimed,—'Let the bishops beware of war; for, should the people be pressed for money, *they know where to look for it!*' It is a pity that amidst so much nonsense with which the nation is pestered at our agricultural meetings and in agricultural reports, and so much injustice as is proposed for relieving the public, by Mr. Webb Hall on the one side, Mr. Cobbett and others on the other, such as new corn laws, and breaking public faith, &c., ruining thousands by the reduction of interest of the national debt, our real resources should not even be hinted at. Is there no patriot to be found in either House of the Legislature, following the excellent example of Mr. Hume respecting state abuses, who will recommend, 'An in-

quiry into the nature and amount of our church revenues'? Would Christianity suffer if a Bishop of Winchester, or a Bishop of Durham, had not £30,000 or £40,000 a year! or if our over-grown church revenues in England, and more especially in that still more oppressed country, Ireland, where the bishoprics are in general richer, and many thousands are wrung from a long-oppressed and impoverished people, not unfrequently in places where little or no duty is performed, were inquired into? Let Britain look at the church reformation which has taken place in France, and is now going forward in Spain and Portugal, the abolition of tithes, and the resumption of the useless and hurtful revenues of the church, and blush at her *bat* and *mole*-like stupidity!"—Pp. 63, 64.

Mr. B. Flower hits some hard blows at Mr. Cobbett in the concluding note, which we observe that this practised literary pugilist endeavours in a late Register to evade by dexterous by-play.

ART. III.—*A Help to Scriptural Worship, containing the Principal Services of the Church of England, in some things altered, according to the Plan of Dr. Samuel Clarke: short Family Prayers: and a Selection of Psalms and Hymns: with an Appendix, exhibiting various Readings of the Text of the New Testament.* 12mo. pp. 332. Exeter, printed and sold by Hedgeland; sold also by Hunter, London. 4s. 6d. 1821.

THE plan of this work is explained in the Title. It is a reformed Christian Common-Prayer Book, and also a manual of private and family devotion. The anonymous compiler seems to have wished to prepare pious offices for members of the Church of England, dissenting from their own church on the doctrine of the Trinity, but carrying their dissent no farther than simple Unitarianism implies. Hence this compilation differs from the Essex-Street liturgy chiefly in a closer adherence to the book of Common Prayer. If we must classify it still more particularly, we would say that it is adapted to such as embrace the Arian hypothesis, and, generally, to such as are not scrupulous in the use of commonly-received theological language. The editor has preserved

the prayer against "the craft and subtilty of the *Devil*" (p. 35), and that for the conversion of *heretics* (p. 55).

The "Family Prayers" are simple and fervent, and some of the best that we have seen: amongst them, are some forms of prayer for children, the highest recommendation of which is, that they are appropriate.

The "Psalms and Hymns" are selected with less regard to Scripture than the Liturgy, and in several of them the editor appears to us to violate the principle laid down in the first sentence of his Preface,—“that the Bible, in its own text and language, is the one true and sufficient rule of religion.” Something, it is true, must be conceded to poetic licence; but this plea will scarcely justify Psalm 51, from Watts, which asserts hereditary moral depravity; Psalm 68, from the same author,

which is founded upon the doctrine of Christ's actual descent into hell; or Hymn 39, written also by Watts, in "the days of his younger assurance," which represents the incarnation of Christ as changing the *temper* of the Divine throne.

Two or three of the original hymns lead us to wish that the author had, without lessening the number, borrowed fewer.

The "Various Readings" in the Appendix are from Griesbach: in reference to these the editor says, with truth and force, (Pref. p. 9.)—"He that truly loves the Bible must wish to see it freed from corruption; and there is a strange inconsistency in some, who are warm advocates for this divine book, while they discountenance every attempt to restore it to its original state."

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OBITUARY.

1822. March 2, aged 72, at *Tiverton*, Mr. GEORGE DUNSFORD, for many years a most respectable merchant and woollen manufacturer of that town; and brother of the late Martin Dunsford, author of the *Memoirs of Tiverton*.

If genuine worth merits remembrance, this memorial of a truly honest and upright man will not be deemed unworthy of being recorded. In the various relations of life, as a husband, parent, friend and member of society, his conduct and disposition were most affectionate, sincere, correct and benevolent. For a considerable period of his life, he was an active and useful trustee to several of the numerous public charities of Tiverton, and discharged the duties devolving on him, with great credit to himself, advantage to the institutions, and a cheerful and earnest desire to recommend and assist those whom he considered most deserving of relief from them.

Descended from parents who were conscientious Dissenters from the Established Church, his mind was early impressed with a sincere regard for their principles. He was a Dissenter, however, not merely from early habit and education; he possessed an inquiring mind, and an ardent and sincere love for Christian truth, and from this motive was led to carefully examine the Scriptures for himself, and thereby, from mature reflection, was perfectly satisfied, that the doctrines of Unitarianism were the doctrines of the gospel, and to these

views he steadfastly adhered through life. He was the intimate friend and frequent associate of that amiable and excellent man the Rev. John Kiddell, for many years pastor of the congregation of Unitarian Dissenters at the Pit Meeting-House, in Tiverton, and afterwards one of the Classical Tutors of Hackney College. (See *Mon. Repos.* V. 263 and 273—277.)

On the formation of the Western Unitarian Society, Mr. Dunsford was amongst the first who enrolled their names as members of it; and having, for several years, no place of worship to attend that fully accorded with his own religious views, he regularly conducted a religious service on the Sabbath in his own house, which was open to, and attended also by, several of his neighbouring friends.

On the subject of baptism, he coincided with the principles of the General Baptists, and was, in the earlier part of his life, baptized at Taunton, by the late venerable Dr. Toulmin.

But though fully decided as to the truth of his own religious principles, he always exercised the most perfect Christian candour and charity towards all who differed from him. That liberty with which all are made free, he had well learnt; an attainment by no means general, but of great account in the Christian character. He had experienced many domestic afflictions and severe pecuniary losses in the latter years of his life, which greatly reduced his circum-

stances; but all these trials he bore with true Christian fortitude and equanimity.

Within a few months previous to his death, his strength rapidly declined, and he appeared sensible that the termination of his mortal course could not be far distant; but he contemplated it without dismay, and often longed for its arrival. Three days before his death, he was attacked by what his medical attendant pronounced to be a paralytic seizure, and was immediately carried to his bed, but retained his senses to the last moment, evincing that calm serenity and composure of mind, which the review of a well-spent life, a firm reliance on the free and infinite mercy and compassion of his heavenly Father, and the glorious prospects and promises of the gospel, afford to all who have endeavoured faithfully to perform their Christian duties.

The death-bed of one whose general life and conduct has been conformable to his Christian profession, is highly instructive and interesting, and sweetly recommends a course of piety and virtue. The last hours of this worthy man furnished another instance of the efficacy of Unitarian principles (when they are properly understood, and suffered to influence the heart and life) to support the mind in that awful season when we are about to exchange time for eternity, and to bid farewell to all sublunary good. "Let me die the death of the righteous, and let my latter end be like his."

M. L. YEATES.

Sidmouth, April 8, 1822.

A Tribute to the Memory of the Rev. Christopher Wyvill.

(See p. 188.)

March 8, at his seat, *Burton Hall*, near *Wensley Dale*, in the North Riding of the County of York, the Rev. CHRISTOPHER WYVILL, in the 83rd year of his age. Having attained to this advanced period, his removal from the world is matter of sorrow rather than surprise to his friends; who, in the last stage of his useful and benevolent life, when gradually decaying as an aged tree in the forest, derived from his example a most important and instructive lesson of Christian piety, patience and resignation. The writer of this paper knew him well, and therefore feels himself not incompetent to bear ample and unequivocal testimony to the distinguished virtue and sterling worth of this friend of his country and of mankind. But, in proportion to the knowledge and experience of the various excellencies of his admirable character, which, in a long and intimate friendship with Mr. Wyvill, he had the happiness of

acquiring—so much the more deeply does he now deplore the loss of this venerable man; deplore, did I say? rather let me congratulate the exalted spirit of my departed friend, now taken from the evil to come, on having escaped from the accumulating calamities impending over his distracted country, and threatening to involve its dearest interests in misery and distress.

The independence of his principles, the calm dignity, the manly simplicity and consistency of his conduct, the intrepidity and firmness of his mind, together with the probity and purity of his heart, I trust I have not contemplated entirely in vain. Nor will his bright example be lost to the world. It will continue to shine with unfading lustre on all around; it will long live in the remembrance of those who knew him; it will leave a lasting impression on the minds of his much-respected and amiable family, of his numerous friends, and of the wise and virtuous in the busy circle of the world. This able and generous advocate of the rights of humanity, eminently distinguished as he was by his love of constitutional liberty, civil and religious, and by his unwearied endeavours to promote the freedom and happiness of the human race, is justly entitled to the designation of a genuine philanthropist, an enlightened and disinterested patriot, a truly upright and honourable man.

In early life, Mr. Wyvill was conspicuous for his ardent zeal in the cause of Political and Parliamentary Reform. As an active member of the Yorkshire Association, instituted about the year 1780, for promoting this great object, he was unanimously chosen secretary to that patriotic and public-spirited body. At this period he acted with a noble band of patriots, illustrious in rank, talents and virtue, whose memory will be honoured and revered till "the sun of England's glory shall set." But he was more particularly united by the ties of personal as well as political confidence and esteem, as a friend and fellow-labourer, with the virtuous Sir George Saville; whose name, in the annals of Britain, will ever stand high on the scale of inflexible political integrity. Mr. Wyvill was, to the last, a consistent and strenuous supporter of the great principle of Reform; although he differed from the Reformists of the present day, as to the extent and modifications of that principle. It was the good fortune of this revered and excellent father, to live to see his own principles revived, like the phoenix from its ashes, in the person of his son, who was chosen one of the representatives for the city of York, in a

manner equally honourable to himself and to his constituents; and whose liberal and decided conduct, fortified by paternal counsel and example, has established his character as a manly, honest and independent Member of Parliament.

Through life Mr. Wyvill assiduously laboured to maintain the cause of universal toleration. It was his fervent wish to see the rights of conscience extended to persons of all religions; to secure to every man the glorious privilege of worshipping God in the manner most consonant to his own reason and understanding, and most conformable to the laws and institutions of the gospel. In this cause he manifested the true spirit and magnanimity of the reformers and confessors of ancient times. It was the object nearest his heart, to forward every effort towards obtaining relief for our Roman Catholic brethren, from the disabilities, the privations and oppressions under which they have so long groaned. To this purpose he cheerfully devoted his time, his talents and the ample means with which Providence had blessed him. This absorbed his whole attention, and employed all the powers and energies of his mind; while he spared no labour which might tend to advance the best interests of that religion "which is pure, peaceable, gentle, full of mercy and of good fruits, without partiality and without hypocrisy;" that religion of which he was at once the ornament and the example. Upon the subject of the Catholic question, his correspondence was various, interesting and extensive, amongst those friends who were honourably embarked in the same laudable pursuit. The present writer had the happiness of corresponding with him for many years, and of uniting his humble efforts in the same work of justice and benevolence. Under the cheering consideration, that no effort, however feeble, is entirely lost, he looks forward with hope to the final result; and while the current of life shall continue to flow, and his heart to be susceptible of the sentiments of virtue, honour and humanity, he will not cease, in the retrospect of his days, to reflect with peculiar and heartfelt satisfaction on the slender aid which he has at any time been enabled to afford in support of a cause which he has deeply at heart.

A man acting, like this undaunted champion of Christian liberty and truth, under the influence of these ennobling motives and these enlarged and exalted views, could not fail to attract the esteem and respect even of those who differed from him in opinion. When such a man leaves the world, he is followed to the grave by the tears and regrets of liberal

and virtuous men of every sect and persuasion. But I forbear; it was not my intention to eulogize the character of my revered friend. He needs no eulogy from my humble pen. I offer no tribute to his memory but that of the heart. His virtues live after him. "Being dead, he yet speaketh." The happy fruit of his labours in the great cause of toleration will one day appear. Habitually fraught with the sentiments of an ardent, unaffected and elevated piety and devotion, his mind sustained the depressions of age and of declining health with fortitude, composure and resignation to the will of God; and the death of this excellent man was correspondent with his life. Farewell, thou faithful servant of the Most High! Thou hast fought a good fight; thy constancy, fidelity and zeal are approved; and thou art gone to receive the prize of glory which awaits thee, in that world where those who now mourn thy departure shall hereafter rejoice with thee in the plenitude of felicity and bliss!

T. J.

Lympston, March 25, 1822.

April 14, aged nearly 65 years, at Bath, the Rev. EDMUND BUTCHER, late of Sidmouth. We are persuaded that this intelligence will be received with no ordinary interest by a large proportion of our readers. The good man's published writings, by which his character is so distinctly displayed, have made him the benefactor of numbers who never had the advantage of his personal example and instructions; and in these he still lives, and by them, though dead, he yet speaketh. Life had ceased to be desirable for him. The weakness and infirmity occasioned by a painful accident which he met with some months ago at Bath, though alleviated by all that human affection could do, made him desirous to be called to his rest, if such were the will of God; and he was favoured with a gentle dismissal, "on the day which he loved." We expect to be favoured with a more detailed account of our respected friend, for our next Number; and we will merely add our testimony, that his eminent piety, accompanied as it was with a life devoted to the best interests of mankind, and manifesting in its various relations, the graces of the Christian character, will make his memory revered and loved by all who shared his friendship. To them his departure is attended with hopes full of consolation, as to him they were full of immortality.

C.

March 9, at the house of his father-in-law, Sir William Beaumaris Rush, Bart., Pall Mall, in his 54th year, the Rev. EDWARD DANIEL CLARKE, LL.D., Professor of Mineralogy and Librarian in the University of Cambridge, Rector of Harlton, in the said county, and of Great Yeldham, Essex. By the maternal side, he was great-grandson to the learned Dr. William Wotton. He was educated at Jesus College, Cambridge; took the degree of B. A. 1790; M. A. 1794; and became Senior Fellow of that College. Soon after taking his degree, he accompanied the present Lord Berwick abroad, and remained some time in Italy. In 1799, he set out with Mr. Cripps on an extensive tour through Europe and Asia, from which he returned in 1802. His *Travels* have been since published in several volumes, which have gained him very high reputation. His University conferred upon him the honorary degree of LL.D., as an acknowledgment of his merits and his contributions to their institution. Amongst these, is the celebrated MS. of Plato, with nearly one hundred other volumes of MSS., and the colossal statue of the Eleusinian Ceres, placed in the vestibule of the University Library, respecting which Dr. Clarke published an erudite treatise. He also published, with great applause from the learned world, a "Dissertation on the famous Sarcophagus in the British Museum," which he had caused to be surrendered to the British army in Egypt, and which he has proved, from accumulated evidence, to have been the tomb of Alexander. On his travels he made a very large and valuable collection of minerals, which is proposed to be purchased by the University. He formed likewise a rare and valuable assortment of plants and a collection of Greek medals. In 1806, he commenced lectures on mineralogy at Cambridge, and a professorship being founded in 1808 for the encouragement of that science, he was appointed to the Chair. His lectures were received with flattering attention. As a preacher, too, he enjoyed celebrity. Of his theological opinions we have no account, but we have pleasure in recollecting that he published, in 1811, "A Letter to Dr. Marsh," in defence of the Bible Society. Distinguished honours were paid to him at his funeral, and the "Cambridge Philosophical Society" have resolved to procure a bust of him by Chantrey, for presentation to the University.

April 2, suddenly, on horseback, while returning from his counting-house to his residence at Homerton, Mr. JOHN BARTON, aged 55 years. He was distinguished

throughout a wide circle by the sweetness of his temper and the amiableness of his manners, and by his constant but unassuming endeavour to maintain the Christian character. The remembrance of his domestic virtues is the consolation of an affectionate widow and a numerous family. He was connected by marriage with the late much-esteemed Rev. Edmund Butcher, whom in some points he resembled, and both of whom have nearly at the same time entered into their rest.

April 10, after a short illness, which was scarcely deemed serious, Mrs. ANNE COOPER, wife of Mr. George Cooper, of Hackney Road, in the 59th year of her age: a faithful, affectionate, devoted wife; a kind and careful relative; a tender-hearted, charitable neighbour; and a steady, consistent and exemplary member of a Christian congregation.

April 14, at Hackney, Mrs. ESTHER WHITBY, aged 45 years. This amiable woman sunk into the grave under the pressure of affliction, disappointment and sorrow; leaving a numerous family to look up to a revered relative to supply those maternal cares and counsels of which it has pleased Providence to bereave them.

Feb. 20, at his apartments in Northumberland Street, Strand, JOHN STEWART, Esq., [see p. 188,] generally known by the designation of "Walking Stewart," from his having travelled on foot through a great part of the world. He was originally educated at the Charter-house, and afterwards went to India as writer in the service of the Hon. East India Company. He was employed as secretary to the Nabob of Arcot, and expended a large sum in giving official entertainments, by order of his master. At length, having acquired moderate means of subsistence, after travels through every part of the world except China, he returned to this country, and during the French Revolution vested his money in the French funds. The vast depreciation in those funds, and the uncertainty of payment, reduced him to great distress; but he was kindly relieved by the husband of his departed sister. He then went to America, and supported himself some time by delivering lectures on moral philosophy. The peculiarity of his tenets, however, and the latitude of his opinions on religious subjects, procured him few auditors, and he returned to this country, deriving his resources chiefly from 100*l.* a year from France, which was regularly paid to him through Mr. Coutts, as he had agreed to take that annual sum in-

stead of an annuity of 300*l.* for which he had originally subscribed. On the projected arrangement of the Nabob of Arcott's affairs, he put in his claims, and, after references to the competent authorities in the East Indies, there was an award in his favour to the amount of many thousand pounds. He disposed of a considerable part of that property, securing himself an annuity of six hundred pounds, on which he lived sparingly himself, but with liberality to his friends, giving periodical dinners, and, latterly, concerts every evening to his friends, and all whom they thought proper to introduce to him. His doctrines were founded wholly on Materialism, but he always inculcated philanthropy and moral duty. He entitled the first work that he published in this country, "*Travels to discover the Polarity of Moral Truth.*" He was an enemy to the infliction of pain of every kind, and a zealous friend to universal benevolence. When he first returned to this country, he appeared in Armenian attire, and attracted notice by a long beard; and when he assumed the European dress, he affected singularity,

not from vanity, but to excite attention to his person, as it might lead to an inquiry into his doctrines, which he considered as of the utmost importance to sensitive matter in the human shape, or in any other form. He was generally considered an Atheist; but, if that was the fact, he concealed his opinions of late years, and, devoting his Sunday-evening concerts wholly to sacred music, it was evident that he did not wish to shock the feelings of those who differed from him in religious principles. He was universally known in all parts of the civilized world, which he had visited in turn, always in walking, never entering a carriage except in case of absolute necessity. His journeys would have been highly interesting if he had published an account of them, but he disdained the usual pursuits of travellers, constantly answering inquiries as to the manners, customs, &c., of the various countries which he visited, by stating that *his* were travels of the mind, in order to ascertain and develope the polarity of moral truth.

INTELLIGENCE.

Report of Manchester College, York.

THE Committee of Manchester College feel it their pleasing duty to commence their Annual Report, with acknowledging the very liberal additions which have been made, during the past year, to the Funds of the Institution. Beside an increase in the amount of Subscriptions, the Treasurer's statement will shew, that the Congregational Collections have produced a larger sum than in any former year, and that the legacies and benefactions which have been received, have also exceeded the usual average.

With the expression of their grateful respect to the societies and individuals, who have enabled them to make so favourable a Report, it is natural to connect a hope, that this increase of prosperity may be attributed to a cause, the best fitted to secure it still farther increase; a growing conviction that the Institution is competent to the objects which it professes, and deserving of the support which it claims.

The Committee have the satisfaction of knowing, that such a conviction has repeatedly been the result of an attendance at the Annual Examinations; and they believe that it was not likely to be weakened by the proofs exhibited at the

last, of ability on the part of the Tutors, well seconded by the diligence of the Students. They feel also a just and a proud confidence, in being already able to reckon among the ministers who have been educated at York, no small number of living arguments, that the debt of the Institution to the public has not been all unpaid.

But the Committee wish not to forget the advantages which the same Institution provides for the education of lay-students. Nor do they forget the proofs of those advantages, in the honourable principles, and moral as well as intellectual respectability, of many who have exchanged the peaceful and protecting seclusion of the College, for the business and temptations of active life. They remember and rejoice in the examples of those who, from the bosom of the Institution, have carried with them the spirit of its studies and its discipline, to dignify their occupation and adorn their leisure. Of one, who ranked among its earliest pupils, and who was afterwards its able and zealous friend, and for many years its active secretary, it may be permitted to them, while they deplore the untimely event which leaves them the permission, to speak with more direct allusion. Nor will it be denied by those who knew the

integrity, the self-denial, the resolute and persevering benevolence, the cheerful devotion of time, talents and labours, to the most important interests of his fellow-creatures, which distinguished the late Thomas Henry Robinson—that his name may be well claimed as a boast to the Institution in which he received his education.

Deeply impressed with a sense of the close connexion between the best influences of pure Christianity, and a well-ordered education of both preachers and hearers, the Committee respectfully, but most earnestly, again solicit the attention of all who wish for the diffusion of a manly knowledge and an enlightened faith, to the plan of studies pursued in the College at York. Of the gentlemen to whose immediate superintendence those studies are entrusted, they who appointed them to their office, may be thought unable to speak without partiality. But the Committee leave their recommendation with confidence, to the unbiassed testimony of all who have had an opportunity of judging, how well they are qualified for their respective situations.

The Committee are not aware that, within the extent of the means afforded to them, they have left any thing undone, for securing to the Institution, the attainment of all its objects. They trust, however, that, in their zeal for its prosperity, they are neither blind nor bigoted; but that they would as readily listen to the suggestion of any improvement in their plan, as they would gratefully receive any additional assistance for its accomplishment. If, therefore, among the well-wishers to the great interest, from its connection with which such an Institution must derive its strongest recommendation, there be any who are held back from its support, by an opinion, that it does not do enough for the purposes which it professes,—the Committee respectfully intreat such individuals to come forward in a friendly spirit, and point out where a deficiency may be supplied, or a desirable alteration be introduced. In the same spirit, and with an earnest desire to believe, that both the present supporters of the College, and they who, as yet, have withheld the support which it was not, perhaps, unreasonable to expect from them, are equally zealous for the diffusion of those principles, which belong to them in common, and in common must be valued by them as serious Christians, and consistent Dissenters—the Committee pledge themselves to employ, with their best judgment, whatever assistance, of advice or of means, they may receive, for increasing at once, the

usefulness, and the prosperity of the Institution.

The Students in the College during the last Session, were twenty-two in number, fifteen of whom were Divinity Students, all on the Foundation. Of these, Mr. G. B. Wawne, Mr. W. Wilson, Mr. George Cheetham, Mr. Samuel Heineken, Mr. John Owen, and Mr. Richard Smith, have completed their course of study.

The Annual Examination took place on the 26th, 27th and 28th days of June last, when the first prize for Diligence, Proficiency and Regularity of Conduct, was adjudged to Mr. John Beard, a divinity student in the first year; the second, to Mr. John Howard Ryland, a divinity student in the second year; and the third, to Mr. Richard Martineau, a lay student in the second year; the Mathematical Prizes, offered by "A Friend to the College," in the senior class, to Mr. John Howard Ryland; in the Junior, to Mr. John Hugh Worthington, a divinity student in the first year; the Classical Prize, offered by Robert Phillips, Esq., to Mr. John Howard Ryland; the first Elocution Prize for the best delivered Oration, to Mr. G. B. Wawne; and the second, for the greatest improvement in Elocution, during the Session, to Mr. Edmund Kell; a divinity student in his fourth year.

The number of Divinity Students in the present Session is 15; of whom Mr. Edmund Kell, M.A., is in the last year of his course; Mr. William Bowen, M.A., from the University of Glasgow, and Mr. Richard Shawcross are in the fourth; Messrs. Payne and Ryland in the third; Messrs. Beard, Wreford, Tagart, Worthington, Brown, of Newcastle-upon-Tyne, and Mitchelson, of Jarrow, in the county of Durham, in the second; and Messrs. Franklin Howorth, of Audenshaw, near Manchester, Timothy Hawkes, of Birmingham, John Smale, of Exeter, and George Lee, son of the Rev. G. Lee, of Hull, in the first. There are also five Lay Students.

Of the Students who completed their course at the close of the last Session, Mr. Wawne is settled at Bridport, as successor to the late Rev. Thomas Howe; Mr. Wilson at Crewkerne, in Somersetshire, as successor to the late Rev. William Blake; Mr. Cheetham at Macclesfield, as successor to the late Rev. Lowthion Pollock; Mr. Owen in the joint charge of the congregations at Tamworth, and Atherstone, in Warwickshire; and Mr. Smith at Lynn, in Norfolk.

Applications for the admission of Divinity Students on the Foundation, must be addressed either to the Rev. CHARLES WELLBELOVED, York, or to one of the

Secretaries at Manchester, before the first day of May: they will be decided upon at the York Annual Meeting of Trustees on the last Wednesday in June, when such candidates will be preferred, as, from their testimonials, appear to be most eligible. The Divinity Students on the Foundation, have every expense of lectures, board, and lodging, defrayed for them.

In order to secure, as far as is possible, the respectability of the Students for the Ministry, with regard to character and literary attainments, it is a rule of this Institution, "That no candidate shall be admitted on the Foundation, but on the recommendation of three Protestant Dissenting Ministers, residing in the neighbourhood where he lives, who shall certify, that at the commencement of his course he will have attained the full age of sixteen; that on their personal examination, his moral character, natural endowments, and classical proficiency, are found to be such as to qualify him for becoming a Student for the ministry; and that the profession is the object of his own voluntary choice. His ability to read Homer and Horace will be considered as essential to his admission." It is further determined, "That no candidate shall be eligible as a Divinity Student on the Foundation, unless he be acquainted with the practical Rules of Arithmetic, as far as Vulgar and Decimal Fractions, as usually taught in schools: and unless the same be certified by three Dissenting Ministers, residing in the neighbourhood in which the candidate lives."

The Committee beg leave again to call the attention of the public to the advantages which this Institution offers, for the completion of a course of liberal education.

Between the ordinary close of a school education, and the commencement of studies strictly professional, or of the occupations of civil and active life, an interval occurs during which it is of the utmost importance to the future character, that the mind be cultivated with more enlarged and varied knowledge than is attainable at school, and be guarded by a superintending discipline, from the danger of having its moral principles corrupted.

With this view, the Trustees, in pursuing their primary object, the Education of Dissenting Ministers, have endeavoured to render the Institution at the same time subservient to the liberal education of youth in general, without distinction of party or religious denomination, and exempt from every political test and doctrinal subscription. The course of instruction for the Christian Ministry com-

prehends five years; but it is so arranged, that, with the single exception of the study of Hebrew, the whole course during the first three years is equally suitable for Lay Students.

In the *first* year, the Students are instructed in the Greek and Latin Classics, in Ancient History, and in Latin and English Composition; in the Elements of Plane Geometry, Algebra, and Trigonometry.

In the *second* year, they proceed in the Greek and Latin Classics, and in the practice of Composition in English and Latin; and read a course of Modern History, in pursuing which their attention is particularly directed to the History and Principles of the English Constitution. They are instructed in the Geometry of Solids; of the Conic Sections, and of the Sphere; and in the higher parts of Algebra. Lectures are also given on the Philosophy of the Mind, on Ethics, and the Elements of Political Science.

In the *third* year, they are further instructed in the Greek and Latin Classics, and in the Belles Lettres: in some of the higher branches of Mathematics and the Newtonian System of Physical Astronomy. Lectures are also delivered on Logic: and on the Evidences of Natural and Revealed Religion. An extensive course of Natural and Experimental Philosophy and Chemistry forms a part of the business both of the second and third Sessions.

The Committee have engaged a Gentleman of considerable experience as a teacher of Elocution, to spend a month in the College during the present Session, for the purpose of assisting the Students with his instructions.

The Rev. CHARLES WELLBELOVED, Theological Tutor, and the Rev. JOHN KENRICK, M. A., Classical Tutor, reside near the buildings, in which the Students are lodged and boarded. The Rev. W. TURNER, M. A., Mathematical Tutor, resides in the College with his family, and undertakes the charge of the domestic establishment.

The terms for Lay Students are 100 guineas per annum, which sum defrays the expense of board and lodging, and every other charge connected with a residence in the College.

Letters on the subject of this Institution, may be addressed to GEORGE WILLIAM WOOD, Esq., Treasurer, Manchester, or the Rev. WILLIAM TURNER, Visitor, Newcastle-upon-Tyne, by whom, or by any of the Deputy-Treasurers, Subscriptions and Donations are received.

JOSEPH STRUTT, President.

Manchester, January 17, 1822.

Southern Unitarian Fund Society.

Portsmouth.—The *Southern Unitarian Fund Society* held their Annual Meeting here on the 10th inst. In the morning, the Rev. Edwin Chapman, of Billingshurst, in a discourse from the apostle's words, "Rejoice evermore," ably contrasted the motives for rejoicing afforded by the Trinitarian or Calvinistic doctrines, with those of Unitarianism. A Report was read by the Rev. Russell Scott, Secretary, shewing that great benefits had resulted from the Society's operations, which have been principally directed to the conducting of Unitarian Lectures on a popular plan, in situations at a distance from our chapels; whereby the attention of an extensive population, who would not have come to Sunday services, has been directed to scriptural inquiry, and numerous, zealous and respectable supporters gained to the cause of genuine Christianity. The Society partook of a friendly dinner, James Carter, Esq., in the Chair. Many new subscribers were added to the list; and several ministers and other members addressed the meeting in a strain of animation and cordiality highly gratifying, and affording an earnest of yet greater success. In the evening, Dr. T. Rees, of London, gave a forcible summary of Unitarian sentiments, and the reasonings on which they are founded, to a numerous and attentive auditory. D. B. P.

The following list will exhibit the subjects which have engaged our attention during the past season.

By the Rev. W. Hughes.

- The present Dignity and Occupation of Christ.
- The Supreme Authority of Christ in his Church.
- The Homage which Christ requires, as Lord of the Church.
- The Close of the Year.
- The peculiar Comforts and edifying Consolations of Calvinism.
- The Doctrine of Predestination unsupported by Scripture.

By the Rev. John Fullagar.

- The Vision of the Horse. (Rev. vi.)
- The Marks of Antichrist.
- Proofs of Christianity from the History of St. Paul.
- Proofs of Christianity from the Conduct and Fate of Judas.
- Vicarious Sacrifices not supported by Scripture.
- The Salvation of Man the Object of the Mission of Christ.

By the Rev. William Stevens.

- The Unitarian's Reasons for Dissenting from the Established Church.

Imputed Righteousness.

On Piety and Enthusiasm as connected with Spiritual Influences.
The Deity of Jesus Christ inconsistent with Facts in his History.

By the Rev. Joseph Brent.

The Mediation of Christ.

Unitarian Controversy in the Newspapers.

It was stated (p. 64) that the Unitarians had been attacked in the Public Ledger (London daily paper) on account of Mr. SPARKS's appointment as Chaplain to Congress. Various letters *pro* and *con* have, we are informed, been since inserted in the same paper. The recent secession of the Rev. S. C. FRIPP from the Established Church was introduced as an article of intelligence into many of the newspapers. A correspondent sent the account to the *Derby Mercury*, and this provoked a controversy which was carried on by various writers for several weeks of the last and present month. The writers are anonymous, with the exception of two on the Unitarian side, namely, Mr. HIGGINSON, of Derby, and Mr. WALLACE, of Chesterfield. It appears from a notice of the Editor of the *Derby Mercury*, that the controversy is there closed. We wish, therefore, that one of the gentlemen above-named, would republish, in a pamphlet, the several letters that have appeared, with further observations in reply to some of the popular Trinitarian arguments, which, though often refuted, still appear arguments to those in whose way the refutation has never fallen.

THERE is announced a 4to. volume to appear in the course of the present year, "The Life and Correspondence of SAMUEL HORSLEY, LL.D., late Bishop of St. Asaph. By his Son, the Rev. Henneage Horsley, A.M., Prebendary of St. Asaph.

A WORK in 4 vols. 8vo. is coming out at Edinburgh, entitled, "A History of the British Empire, from the Accession of Charles I. to the Restoration; with an Introduction, tracing the Progress of Society and of the Constitution, from the Feudal Times to the Opening of the History; and including a particular Examination of Mr. Hume's statements, relative to the Character of the English Government. By GEORGE BRODIE, Esq., Advocate."

A VERY severe *Remonstrance* has been addressed to Mr. John Murray, by an OXONIAN, on the subject of Lord Byron's "Cain." This pamphlet is written with

considerable asperity, and condemns the motives of both the Publisher and the noble Author in the most unqualified terms. We believe that Mr. Murray has reason to repent of his bargain, the Court of Chancery having absolutely refused to grant an injunction against a pirated edition, in consequence of the immoral tendency of the poem; although the sum of 2625*l.* had been given for the copy-right.—*Gent. Mag.*

Dr. SOUTHEY, the Poet Laureate, is employed upon a Life of Oliver Cromwell, of which he gave the outline in a late Number of the Quarterly Review; and Mr. GODWIN is reported to be preparing a History of England during the Commonwealth.

IN the press, by Rev. G. WILKINS, a new edition of "The History of the Destruction of Jerusalem as connected with the Scriptural Prophecies."

Also, in the press: Abridgement, in one volume 12mo., of *Conder on Non-conformity*.—Vol. III. of *Wimey's History of the English Baptists*.—Translation of the last celebrated work of the Abbé de Pradt, entitled "Europe and America, in 1821."

Now publishing, a new edition of the Practical Works of *Richard Baxter*, under the superintendence of Mr. Clouett. These works make 4 volumes in folio, and will be comprised in the present edition in about eighteen volumes 8vo., each volume to contain from five to six hundred pages, and to be sold at 12*s.* The first volume will consist of The Life of the Author, including a History of the Times in which he lived.

THE Annual General Meeting of the *Unitarian Association* will be held on Thursday the 30th day of May, at Twelve o'clock at noon, at the London Tavern.

The Annual Sermon for the *Orphan Working School, City Road*, is, we observe with pleasure, to be preached this year by Mr. Mallison, the present minister of Hanover Street, Long Acre; and we trust that the attendance and collection will be proportioned to the growing importance of this invaluable Dissenting Institution.

THE Anniversary Meeting of the *Royal British Lancasterian Institution*, for the Education of 1500 Children of the Poor of all Religious Denominations, will be held at Two o'clock precisely, on Friday, May 3rd, in the large School, North

Street, Finsbury, at which the Duke of Sussex will certainly take the Chair.

THE Annual Meeting of "*The Protestant Society for the Protection of Religious Liberty*," will occur on Saturday, May 11, at Eleven o'clock precisely, at the City of London Tavern, and Lord John Russell will preside.

THE Anniversary of the *British and Foreign School Society* is announced for Thursday, May 16, at the Freemasons' Tavern, at Twelve o'clock.

PARLIAMENTARY.

HOUSE OF LORDS, FEB. 28.

Protestant Church in Canada.

AN act of the Legislative Assembly of Upper Canada was laid upon the table, agreeably to the Act of Parliament which requires a bill from that assembly under certain circumstances to be laid upon the tables of both Houses, before it receives the Royal Assent. If after lying thirty days no objection is made, the Royal Assent may be given. The present measure had reference to a former one, by which one-seventh of the lands in every township was appropriated to the use of the Protestant Church. Doubts had arisen whether the remaining 6-7ths of the land were not liable to the payment of tithes? The object of the present Bill was to declare that they were not liable.

MARCH 2.

Connexion of Corn-Bill with the Church.

LORD KING asked for information on the alteration supposed to be intended in the Corn-Laws. Referring to the Committee on agricultural distress in the House of Commons, he said that the members of which it consisted "were all the fathers of that most detestable measure" (the Late Corn-laws), "the real object of which was to raise the price of human food. This wicked scheme," he added, "which had happily failed in accomplishing its purpose, was supported by ministers, by the majority of both Houses of Parliament, and, above all, by the bench of bishops unanimously. He should have thought that decorum would have induced those right reverend persons to avoid the manifestation of such zeal for an object in which their own interests appeared to be so immediately involved; for the obvious tendency of the Corn-Bill was to raise tithes. The different interests which combined and formed a holy alliance to establish high prices, were the

Government for the sake of taxes, the Church for the sake of tithes, and the landlords for the sake of rents. They had not, it was true, yet succeeded; but it was now probable that their intention was, through the appointment of this agricultural committee, to secure what they could. These three great bodies of the state had, somehow or other, a most extraordinary fear of plenty. They appeared to be all affected with a strange kind of disorder, which, if he were speaking in another part of the kingdom, he might perhaps be excused for calling a hydrophobia of abundance. Seeing that this fear prevailed so strongly in the church, and recollecting the willingness which had on a recent occasion been shewn to alter the liturgy, he was surprised that it had not yet been determined to expunge the Prayer for Plenty, which as it now stood was singularly anomalous."

MARCH 15.

Tithe-System in Ireland.

THE Duke of DEVONSHIRE presented a petition from the corporation of Waterford, praying their Lordships to take into consideration the disordered state of Ireland, and, in particular, the system of tithes and the mode of their collection, which they regarded as among the principal causes of the disturbances. His Grace enforced the prayer of the petitioners in a judicious and conciliatory speech, which was complimented by the Earl of LIVERPOOL, who stated that the subject was under the consideration of Government. The Marquis of LANSDOWN said that no man who fairly considered the question, could fail to acknowledge it to be most unfortunate that a species of property already abolished in most parts of Europe, should continue in its very worst state in that part of Europe where its existence presented the greatest anomaly with the state of society, and was productive of the greatest possible mischief. If the ingenuity of the Legislature had been devoted to the discovery of a particular institution which should present the greatest bar to the success of the Protestant church in Ireland—which should have the greatest effect in alienating the minds of the people from the established form of worship—which should be most successful in sowing discord, and encouraging its growth when sown, no better means could have been devised than the state of the law respecting tithes. There was nothing in the inquiry proposed which implied any hostility to the Established Church. The only principle to guide their Lordships in legislating on this subject, was to do ample justice to

those interested in tithe-property. The noble Marquis complimented the resident and laborious clergy, who, he said, were not benefited by the present system; it was the indifferent rector, the absent clergyman, who did nothing, that exacted most, and employed persons who, in forwarding his interests, often outraged the best feelings of the human heart. In allusion to the remedy of substituting land for tithes, the objection did not apply in Ireland which had been made in England, that the clergyman would become too much interested in the cultivation of his estate to attend to the care of his parish; for in Ireland the clergyman had frequently no clerical duties to perform, and was regarded in many places rather as a magistrate and a country gentleman than a religious instructor. He concluded with saying, that he should wait and recommend others to do the same, to see what Government intended to do. The Earl of LIMERICK said he was aware that the present discontents were not wholly owing to the tithe-system, but they bore a great share in causing them. Those who knew the country as he did, would not hesitate to say that the tithes, which were intended to support a Protestant establishment, acted, by the manner in which the system of collection was carried into effect, as a bounty for the maintenance of the Catholic religion in Ireland. What do the Catholics in many parts of Ireland know of the Protestant religion, but through the "tithe-proctor"? Whenever they hear of the Protestant religion, the tithe-proctor occurs to their minds. He, therefore, as a Protestant, and he trusted a good one, was anxious to see some change introduced. The existence of the Protestant religion in the South of Ireland, amid the evil passions that the tithe-system provokes, must be regarded as an evidence of its truth. The Earl of BLESINGTON could declare that the tithe-system was as obnoxious to the great body of Protestants in the North, as it was to the whole of the Catholics in the South of Ireland. The conduct of those who held college-livings was particularly objected to, and the statutes of the college he thought should be enforced against them. These gentlemen remained till good livings fell vacant; and then, in their old age, unable to perform their duties, they came down with 14 or 15 children, to enjoy emoluments for which they did nothing.

HOUSE OF COMMONS, MARCH 20.

Land-Taxes.

MR. RICARDO took occasion to observe, that he objected to the proposal to raise a surplus revenue. In principle

nothing could be better than a Sinking Fund. He was ready to consent that the country should make a great effort to get out of debt, but he would be sure that the means taken would effect the object. He would not trust any ministers, no matter who they were, with a surplus revenue; and he should, therefore, join in any vote for a remission of taxes that might be proposed, so long as a surplus revenue remained. The taxes on candles and on salt had been proposed for reduction, but though that on salt was, undoubtedly, very burthensome, it did not appear to him to be that which most demanded reduction. The taxes on law—proceedings seemed to him the most abominable that existed in the country, by the subjecting the poor man, and the man of middling fortune, who applied for justice, to the most ruinous expense. Every gentleman had his favourite tax, and this tax, upon justice, was that which he should most desire to see reduced.

MARCH 22.

Half-pay clerical Military Officers.

IN a debate on the Army-Estimates, Lord PALMERSTON said there was no principle more recognised in theory, nor more established in practice, than that the half-pay of the British officer was considered as a retaining fee for prospective services. There were a number of orders and proclamations of former times, which summoned the half-pay officer to the service, under pain of losing his half-pay. The British officer received his half-pay on the condition of being amenable to a future service.

Mr. HUME—If the noble Lord was right in stating, that the British officer received his half-pay not as a remuneration for past exertions, but on the express condition of his being subject to the call for future service, then he must call upon the noble Lord, on his own shewing, to relieve the country from the amount of half-pay given to officers, who since the peace had speculated in Holy Orders. These numerous clergymen could not divest themselves of their new calling—they could not again join the army; and if half-pay was not for the past, but a fee for the future, these clergymen were not entitled to it a day longer. It was most shameful to refuse the Returns he called for on that subject. The right honourable Gentleman (Sir C. Long) had the power to produce it; and if that power did not exist, why did not the noble Lord introduce a clause in the Mutiny Act, to disqualify these clergymen from longer receiving that half-pay which was a retainer for future military services?

Sir C. LONG defended himself from the charge of neglect made against him by the honourable member; and stated, that he could not ask persons coming to receive half-pay, whether they were in Orders or not; and if he did, he had no power under the Mutiny Bill to enforce an answer.

Mr. GOULBURN observed, that it was a tyrannical principle to inquire into the private affairs of persons coming to receive half-pay, and to ask them whether they were in Orders or not; or any other matter affecting their private interests.

APRIL 17.

Marriage of Unitarian Dissenters.

MR. BROUGHAM presented a petition from the Unitarian Dissenters of Kendal, in Westmorland, complaining that certain parts of the provisions of the Marriage-Act pressed on their consciences, and praying to be placed upon the same footing in that respect with the Jews and Quakers in England, and with the Unitarian Dissenters in Scotland and Ireland. Read, and ordered to be printed.

Mr. W. SMITH had brought forward his present measure in consequence of various petitions presented on the subject (from London, Southwark, Hackney, &c. &c.). But before he opened his proposition to the House, he would beg to put in two petitions similar to that presented by the honourable and learned member (Mr. Brougham)—the one from Sheffield, in Yorkshire, the other from Stopford, (Stockton?) in the county of Durham.

The petitions having been read and ordered to be printed,

Mr. W. SMITH proceeded. In bringing forward the present motion, he should begin by stating, as briefly as possible, the grievances of which the petitioners complained. Their complaint was, that by the regulations of the act of the 26th George II., commonly called the Marriage-Act, they were placed in a situation painful to themselves and different from that in which, previous to the passing of that Act, they had been accustomed and permitted to stand. It would scarcely be denied by any one that marriage was a civil ceremony. It was so considered, not only by the common law, but by the canon law; and from the period of the year 1753, up to the passing of the Act now complained of, marriages solemnized by the Dissenters in their own places of worship had been held good and valid. The Act of the 26th Geo. II., however, enacting that every marriage, to be held legal, must be solemnized in the church, by the ministers of the church, and ac-

according to the ritual of the church, completely deprived the Dissenters of their before-enjoyed privileges. He (Mr. Wm. Smith) was one of the class of persons now praying to be relieved from the pressure of that Act, and it was important to those persons as a class, that, coming before Parliament, they should stand *rectus in curia*. He begged then to aver, that the Dissenters were unarraigned of any crime, and that they had as good a title to worship God in their own way as any members of the Church of England. Marriage was the natural right of the human species, and neither man nor woman, without the grossest injustice, could be deprived of its benefits. Yet the act of the 26th Geo. II. said to the Dissenters, "You shall comply with terms which are contrary to the dictates of your consciences, or you shall forego the advantage of that natural right." Such a holding was most unjust. It was not without precedent, because the same course had been pursued under Louis XIV., towards the Protestants of France. The measure in France, however, though unjust, was not so inconsistent as the law in England; because the Government of that country recognized at the time no religion but the Roman Catholic. To presume every Frenchman a Roman Catholic was most unjust; but, such being the presumption, there was no inconsistency in saying that members of the Roman Catholic church should be married according to its rites. In England, however, there was a gross and palpable inconsistency about the arrangement. At the very time when the Act of Geo. II. passed, the Dissenters had the benefit of the Act of Toleration. At that time it so happened that the Unitarian Dissenters were in small numbers, so small, indeed, that they had not a place of worship (so called) belonging to them; but the Jews and the Quakers were especially exempted from the provisions of the Act. The Jews could scarcely, perhaps, be called dissenters from the Church of England—the Church of England might, indeed, more properly be called dissenters from them, for they were the more ancient—but the Quakers were, to all intents and purposes, a sect dissenting from the Church of England, and they could have no right to any exemptions in which the Unitarians were not entitled to participate. By the canon law, marriage was nothing else but a civil contract. This was stated by high authority in this country, when, in 1813, a question respecting the validity of a Scottish marriage was discussed. The opinion of the Lord Chancellor was, that the Scottish law was founded on the canon law, which was the foundation of the

laws respecting marriage throughout Europe, and which regarded marriage as a contract. There was no doubt whatever but the Scottish law considered a marriage by consent of parties, and in presence of witnesses, to be as valid as if it were by any clergyman. The Marriage-Act had for its object the prevention of clandestine marriages. With that object he wished not to interfere, and he would therefore only propose the alteration of the religious part. Some religious ceremonies were common to all nations, and were highly proper, but they were not necessary. As a proof of that, he might refer to the decree of Pope Innocent III. in council, which declared the religious solemnity not to be necessary to the validity of Marriages. But the religious ceremony ought to be in unison with the feelings of the parties. The ritual of the Church of England was derived from the Romish Church. Now to make that ritual a necessary part of marriage, where religious objections existed to it, was a positive absurdity. He proposed leaving out the whole of that part of the ritual which stated opinions on which the petitioners dissented from the Church of England. As he understood from the noble Lord that his motion would not be opposed, he thought it unnecessary to go into further discussion of the subject now. He might, however, mention, that the wisdom of our ancestors had enacted burning alive as the punishment for Christians marrying Jews. When that law was repealed, and some time previously, more persons were found to contend for its justice, and even humanity, than could now be found to advocate the part of the present law, which he wished to alter. He concluded by moving for leave to bring in a bill altering certain points in the 26th Geo. II., commonly called the Marriage-Act.

The Marquis of LONDONDERRY wished not to be understood to pledge himself to the support of the measure.

Mr. H. GURNEY did not see what possible objection there could be to Unitarians being married by their own clergymen. The whole service would then be suited to their own sentiments, and, bans being regularly proclaimed in the church, no inconvenience could arise from it. On the other hand, there were many objections to parties having the service performed by clergymen of a different persuasion. He wished, therefore, that instead of such a measure as was now proposed, the hon. and learned gentleman opposite (Dr. Phillimore) would embrace the subject in his bill.

Mr. W. SMITH explained.

Leave was given to bring in the bill.